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THE YOUNG WOMAN'S DEVOTIONAL LIFE.

BY MRS. ALICE MCCLURE, NEW WILMINGTON, PA.

IN these few words about the Young Woman's Devotional Life, we presuppose the fact that the life has been unconditionally surrendered to God; that all our own hopes and plans have been given up and God's plan for the life accepted; that that which was once dead in trespasses and sin has now been revived and quickened by the Lord Jesus Christ (Eph. 2:1) and within this renewed Spirit the Holy Spirit Himself abides, (John 14:17) revealing the Lord Jesus Christ and guiding into all truth. John 16:13, 14.

By "devotional life" we mean the manifestation of our devotion to our Saviour. We manifest this by taking time to commune with Him that we may know Him and His will and be strengthened to obey, to keep His commandments that we may continue to abide in His love (Jno. 15:10); that we all with *unveiled* face beholding as in a mirror the glory of the Lord may be transformed "into the same likeness from one degree of radiant holiness to another, even as from the Lord the Spirit." 2 Cor. 3:18; to give Him the opportunity to work in us both *to will* and *to work* for His good pleasure. Phil. 2:13. In a real sense, "Christ is our life." "I have been crucified with Christ; and it is no longer I that live but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God." Gal. 2:20. Thus living in faith, doing His will in faith we manifest our love and devotion.

Bible Study.

As we abide in Him, His words abide in us and thus this life is nourished and strengthened for His words are Spirit and life. "The words that I have spoken unto you are Spirit and are life." (John 6:63.) The growth is accompanied by death. (2 Cor. 4:11.) His word reveals the fact that the old nature has been crucified with Christ and by faith we accept Christ "made unto us wisdom from God, and righteousness and sanctification and redemption" (1 Cor. 1:30) and our glorying is in the Lord. Not that the will, emotions and intellect are done away with but they are now under the control of the Holy Spirit. The will is now no longer under the control of the flesh but under the control of the Spirit. He speaks, we hear, the will responds and we obey in the strength He gives. Let us come daily to His word, recogniz-

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"FIRST FRUITS."

A CLASS OF EIGHT GIRLS IN THE BENHA, EGYPT, GIRLS' SCHOOL, TO WHOM DR. C. R. WATSON PRESENTED THE HELEN GOULD PRIZE BIBLES FOR COMMITTING HER SELECTION OF VERSES AND CHAPTERS. THE GIRL IN THE RIGHT HAND CORNER IS THE "FIRST FRUIT" OF THE SCHOOL, WHO WAS RECENTLY RECEIVED INTO CHURCH MEMBERSHIP. IT IS A STRANGE COINCIDENCE THAT HER NAME IS "FAKHA", WHICH MEANS "FRUIT".

ing the Holy Spirit as our Teacher, Who will take the things of Christ and show them unto us: knowing that as we hear God's voice through His word and as our wills obey He will energize us and that which He has commanded will be accomplished. As we feed upon His word He reveals Christ unto us, His life, His death, His resurrection, His ascension; He shows us that we are to live as He lived; that we participated in His death, and not only united with Him in the likeness of His death but also shall be in the likeness of His resurrection. He shows us the possibilities of the life hid in Christ. He also shows us ourselves, what we really are. "The Word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." (Heb. 4:12.) And, not only are our thoughts and intents discerned but they are manifested to our startled gaze. Then He leads us to the fountain of cleansing, to Christ and in Him we are more than conquerors over temptation, doubts, unholy imaginations, thoughts, and passions. Let us give Him time every day to thus cleanse us. "Holiness is a flower not of this world's growth, and when men see it they recognize that another world has made it."

Praise and Prayer.

In our devotional life praise and prayer will have a real and definite part. See the part praise has in the victorious life. Ps. 22:3; Ps. 50:23; 2 Chron. 20:20; Phil. 4:6. This is a gift from God Isaiah 61:1-3. Christ's own plan is given in Matt. 6:6. "But thou when thou prayest, enter into thine inner chamber, —and having shut thy door pray to thy Father Who is in secret and thy Father Who seeth in secret shall recompense thee."

This will take some time every day. Let us respond to God's call and give some time each day to Him, to enjoy quiet fellowship and communion, to study with Him His plan for world redemption, to be fitted for our part as co-workers with Him. Let us give time to intercession that spiritual foes be overcome. Let us wait before Him until the hurry and confusion and glitter of the world slips away from our hearts and in quietness we can speak unhurriedly with our Lord. May we have but one passion and "that He, He only."

THE VALUE OF AN AIM.

By Etta M. McClure, Pittsburgh, Pa.

MRS. BOTTOME tells in her "Story of the Crumbling Path" of one who stood on a mountain, up whose sides came countless numbers of human beings, each carrying a basket into which he had been told to put as many of the precious stones strewn in his path as he could gather.

Some were so much occupied with the beautiful scenes spread out below them that they forgot to gather the gems. Others flitted about trying to decide which were the most perfect and therefore the most valuable until they had well-nigh reached the summit where they were to show their baskets to their Lord, but suddenly realizing that they had nothing to show for all their labor in climbing the mountain, they started to retrace their steps only to find that the path was a crumbling one, and that it was impossible to go back. Their opportunities were gone forever. But, here and there among the throng could be seen those who carefully gathered each precious stone on the way, and arrived at the summit with baskets heavily laden to hear the welcome, "Well done! you have been faithful, enter the city and take all the joy that awaits you."

Herein lies hidden, truth that we may well investigate. Only those who set out with the avowed purpose of making the most of the opportunities offered were rewarded, and so we reach our subject—The Value of An Aim.

No one will question the statement that one's best efforts and highest successes are usually found in the line of his greatest interests. How important, then, that he should have a definite interest in some good end to be accomplished. And it is here, in awakening such an interest, that the careful parent, or lacking that, the faithful teacher can exert a tremendous influence for good upon the mind of the child. High ideals should be kept before him constantly and he should be taught to measure himself by their standard.

But he must early learn that every aim must prove itself four-square to the ideal of Christ Himself, if it is to be at all worth while. When once our young people realize that Paul meant exactly what he said when he wrote "To me, to live is Christ," we can rest assured that their aims, let them be what they may, will be to become able or proficient in those things only in order to bring honor to His Name Whose they are and Whom they serve, and there will be no danger of scattered or spasmodic efforts.

The race *must* be run whether we will or not; only one goal is possible for the runner who has surrendered his life to Christ, and, having laid aside every weight — temptation to seek worldly pleasures or ambition or self-indulgence—with uplifted banner bearing the motto, "This *one* thing, I do," he presses "toward the mark for the prize of the high calling of God in Christ Jesus our Lord."

This *one* thing, I do—Moses set aside the pleasures and aspirations of a dazzling position in the court of Pharaoh that he might do *one* thing; Abraham left home and kindred and went out at God's call into a strange land and among a strange people that he might do the *one* thing God asked; Daniel purposed in his heart that he would not defile himself and that he would pray to his God, and all the decrees of a mighty king could not turn him aside from that *one* thing; and our blessed Lord Himself, knowing well the bodily suffering and soul agony that awaited Him, put all other things aside and set His face steadfastly to go up to Jerusalem.

What the world would have missed had there been no aim in these lives! How much it misses when any soul however humble it may be, passes through without a settled purpose! Will it be the worse because of your failure, or mine, to purpose in our hearts to do the *one* thing that will make us useful members of the great world family, and to run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith?

God forbid that we should be enticed by the deceitfulness of this world and fall into indolent and aimless ways of living with no burden of responsibility for our share of the work of the Kingdom!

What better standard could we set up than that composed of two of Paul's mottoes,—"This *one* thing I do,—looking unto Jesus." May He Who is our sufficiency give us grace to be true to it and to Him!

WHEN SHOULD YOUNG WOMEN BEGIN TO PREPARE TO BECOME MISSIONARIES.

By Alfaretta Hammond, Missionary to Egypt.

A BRIEF answer would be, as soon as the desire is formed, for there is no characteristic or talent that should be developed for this work, but what would make one a better woman in any line of work that she might choose, if circumstances should prevent her entering the foreign field.

Now is the time if you have not already begun, for habits formed in early life take on a natural, easy grace that those acquired later in life seldom, if ever, attain.

But you say what are some of the things you should do.

Bible study should be most important to all Christians, but I would add to that Bible memory work. At least, commit one chapter a week, for it will not harm your mind if you should be detained at home, and if you can go you will be so very glad you have done this.

Do you have a talent for music? Cultivate it for the Master, for it can be used in so many ways in His service. It is not a small thing to give courage to disheartened ones.

Perhaps you say you have not very much talent, but if you have any desire to become a missionary, acquire at least enough skill to lead a meeting without an instrument. This effort will amply repay you and will cause you much regret if you do not.

Have you ever sewed any? It will serve you well and save many anxious moments if you can do plain sewing and are able to make plain waists and dresses.

Have you cultivated the art of reading and reciting? It will mean much to you if you can do this in a pleasing manner and without embarassment.

Practice being pr[illegible]ll engagements and it wi[illegible]taches and valuable ti[illegible]

Dress simply [illegible] in such a manner a[illegible] to one's person and [illegible]red a habit and taste [illegible]fensive to any people.

These are some o[illegible]gs I fin[illegible] would have been helpful to me when [illegible] first went out. Some of them I have acquired but they have a stiffer way than they would have had, had I learned them as a child or as a young woman? Neither have I mentioned them in any special order. Perhaps not in the most important order.

WHAT IT MEANS TO BE SUPPORTED BY THE YOUNG WOMEN.

The call of the hour is for greater consecration of self and means to the Lord. The young women of the church are realizing that there is much work before them. Never before in the world's history has there been so much talk of social service and social conditions.

Supported by them are four special workers who are doing what they can, each in her different field of labor, and to these workers it means a great deal to be supported by this noble band of young people.

First of all, they receive inspiration. To be identified with a body of people whose chief aim is the uplift of mankind is a great privilege.

Again, the workers receive personal help. Aside from the fact that they are enabled to make an honest living, the joy which comes with service and the spiritual growth make them feel stronger and better equipped to meet and conquer the temptations of life. Then it is encouraging to feel that behind the workers are these young women who are continually praying for them, who sympathize with them when they are discouraged and who are personally interested in the life and struggles of each one. That God's blessings may rest upon the work of the young women, is the wish of

A Special Worker,
CHRISTINA TOTTEN.

It means much to any person on home or foreign field to keep in touch with the ones who support them.

To the four of us who are supported by the young women, comes the special privilege of keeping in direct touch with the young women of the church.

It means much more than we can tell, to be tied up to the young life full of vigor and enthusiasm, but best of all, to know that they are constantly bearing us up to the Throne of Grace.

The victory must be won on the knees and that is what the young women are doing and we, on the field, are going out and claiming the victory already won by them.

Pray constantly for us and our work.

Yours in the Master's Work,
BERTHA HOUSTON,
Frenchburg, Ky.

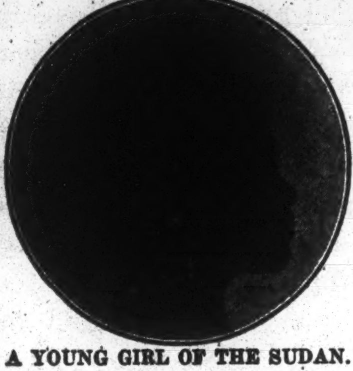
OUR MOSLEM SISTERS

THIS PAGE IS DEVOTED TO

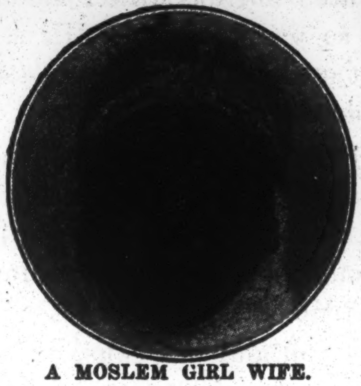
Work Among Moslem Women

EDITED BY

Miss Minnehaha Finney,
Alexandria, Egypt.



A YOUNG GIRL OF THE SUDAN.



A MOSLEM GIRL WIFE.

*NOT DEAD, ONLY DRY.

As yet the soil is dry; the womankind are a host of locked-up possibilities for good and sadly free possibilities for evil.

The dark side lies in untrueness born of constant fear of the consequence of every trifling act, moral impurity that steeps even the children, wild jealousy that will make them pine away and die if a rival baby comes. Their minds are rife with superstition and fertile in intrigue.

And while all this has full play, unchecked and unheeded, the latent capacities for serving God and man are wasting themselves in uselessness, pressed down by the weight of things. There is something very pathetic in watching the failing brain power of the girls. Until fourteen or fifteen years they are bright, quick at learning; but then it is like a flower closing, so far as mental effort goes, and soon there is the complaint: "I cannot get hold of it, it goes from me." Once grown up, it is painful to see the labor with which they learn even the alphabet. Imagination, perception, poetry remain, and resourcefulness for good and evil, but apart from God's grace, solid brain power dies. Probably in the unexplored question of heredity lies the clue; for at that age for generations the sorrows and cares of married life have come and stopped mind development until the brain has lost its power of expansion as womanhood comes on. Life is often over, in more senses than one before they are twenty.

The story comes before me of three warm-hearted maidens who, a few years ago, belonged to our girls' class. The eldest came but seldom, for she was toiling over shirt-making for the support of her mother and sister. This sister and a friend made up the trio.

Their mothers were "adherents"—we had hoped at one time more than adherents, but compromise was already winning the day. The daughters had open hearts towards the Lord, all of them in a child-like way.

Where are they now?

They came to marriageable age, and Moslem etiquette required that they should marry. We begged the mothers to wait a while, but no, fashion binds as much in a Moslem town as in the Western World.

The eldest girl was carried out fainting from her home to be the wife of a countryman. He was good to her. His mother became madly jealous. Within two years the bride fell into a strange kind of decline. When death came, there were symptoms showing that it was from slow poison.

The second to marry was the little friend. At her wedding feast those who had forced the marriage on, drugged her with one of their terrible brain poisons. The spell worked until she could not bear the sight of us, and hated and denounced Christ.

It wore itself out after a few months and light and love crept back.

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*A selection from the book "Our Moslem Sisters," a cry of need from lands of darkness.

We went away for the summer. Before we returned she had been put to death by her husband. Through the delirium of the last day and night her one intelligible cry was "Jesus;" so the broken-hearted mother told us. She was an only child.

The third is still alive, a mere girl. She has been divorced twice already from drunken, dissolute husbands. Long intervals of silent melancholy come upon her, intense and dumb, like threatening brain trouble. She was playful as a kitten five years ago.

Poor little souls—crushed, every one of them, at sixteen or seventeen under the heel of Islam.

"Not dead, only dry." And in the very fact of its utter dryness lies our claim upon God. "I will make the shower to come down in his season; there shall be showers of blessing," is His promise. Do we believe that each heaven-sent prayer brings the cloud-burst nearer? *Do we act as if we believed it?*

AFTER THE SUMMER--WHAT?

By Ida B. Little, Young Women's Secretary.

A MONTH has gone by since the "work season" has opened and nearly the last summer tourist has returned from sea-shore, lake, mountain resort or camp-life to the regular routine of daily duties. Even the mountain-top experiences of Conferences and Chautauquas have been replaced by the "valley life." Churches are again open for regular services; missionary societies have resumed activity. Physical life is restored; mental vigor regained; what has the summer given toward your spiritual strength? If we have a force stored up, may we know that *"What we have we are bound to give or it will be taken away from us."*

Assuming that in every young women's organization there *is need* for every atom of physical, mental and spiritual energy we possess to be put into use; the question is, *how* shall it be done?

1. Make the *monthly meeting important* to even outsiders by *planning* to be at *each* meeting *on time. Occasional attendance* or *tardiness* give room for careless or indifferent ones to *doubt* not only *our* sincerity, but whether the *meeting* is *worth while;* besides, it is disheartening to the *few* faithful to attempt to carry what should be borne by *every member.*

2. Be sure you do *your* part in every meeting and do it *well.* Nothing so kills the spirit of a program as to have the appointed speakers absent themselves from the meeting or plead lack of time for preparation. An old professor rebuked

IDA B. LITTLE,
YOUNG WOMEN'S SECRETARY.

such an offender by the brusque statement, *"You have all the time going!"*

3. Make the devotional period applicable to the subject. Select the Scrip-lesson with care; put your best voice into the praise; *urge heart petitions by many rather than many petitions by one.* We *learn to do by doing.*

4. Think of the missionary society not as a "money sink-hole," but rather as a *place* to *lay up treasure;* a place to *"cast bread* upon the *waters;* for thou shalt find it after *many days;"* a *place where we receive souls in exchange for money.*

5. Be as enthusiastic about your society as you are in discussing styles or current happenings. *Plant yourself!* The fruit will be added zeal, new members, a revived church, the Kingdom coming fast!

Henry Martyn said, *"Let me burn out for God."* Dr. Zwemer added, *"All lives burn out somewhere."* Our question, *"Why not burn out in our local society?"* "The light that shines farthest into the distance shines brightest at home."

INTRODUCING OUR NEW MISSIONARIES.

ISABEL HOSACK, who goes to Tanta Hospital, was born in Mercer, Pa., and in early life connected with the Second U. P .Church of Mercer. She was educated at Mt. Holyoke College, trained in the Western Pennsylvania Hospital and in the General Memorial Hospital, New York. She is now a member of Shadyside Church and was led to be actively interested in Missions by the life of Mary Lyon, by Dr. Root of China, Bishop Oldham of India, and by many teachers, missionaries and mission study leaders.

JEANNETTE HOPKINS was born at Ontario, Ohio, but has spent most of her life at Findlay, Ohio, where she graduated from the High School, spent one year in Findlay College and has since been engaged as a teacher in the public school of that place.

From early childhood she has cherished the desire to work for the Master in the foreign field, and, now that her hopes have been realized, she is looking forward with much joy to her future work in India. Her mother, Mrs. Mary Hopkins, now resides near Meeker, Colo.

ELSIE E. GROVE, born at Muddy Creek Forks, York County, Pa. Brought up in Guinston United Presbyterian Church. A graduate of the Millersville State Normal School, my four years' teaching in the High School has added greatly to the education received in the Normal.

Inspired to go by the great need of our sister beyond the waters and quickened by the thoughts stirred up by the quotation in the Program of the Women's General Missionary Convention at Chicago last May, which was as follows: "I can not, I dare not go up to judgment until the utmost God enables me to do to diffuse His glory through the world." And back of all this I was led by the love of Christ in my heart. Elsie E. Grove will go to Sudan.

MINNIE E. BEATTY was born at Butler, Pa. After graduation from Butler County schools, was in attendance at West Sunbury Academy and Grove City College for three years.

She taught in Butler County schools for five and one-half years, and for the past five years in the Monongahela City schools. Last year was principal of the Lincoln building.

Was a member of the First U. P. Church of Butler until four years ago when she joined the First U. P. Church in Monongahela City. Has been interested in missions for years and felt a definite call to His service at the 1911 New Wilmington Conference. Volunteered April 10, 1912.

LOIS A. McCRACKEN. Born in Pittsburgh. Educated at Thurston Glenn School. "When a child of ten years, attended a Junior Missionary Society. Our leader, Mrs. E. M.

Hill, favored us, each month, with most interesting talks concerning the women and children of the far-distant lands. She told how the poor little children were neglected and abused. How they were deprived not only of the play-things and joys which mean so much to the childish heart, but also of the real necessities of life. The women have absolutely no privileges whatsoever. So I decided to become a foreign missionary."

MARY M. PATTISON was born at Albia, Iowa, but has spent most of her life in Tarkio, Mo., where she was educated in Tarkio College. There seem to have been a number of steps in God's plan of guidance and of preparation which have led her to give her life to service in Egypt. Among these are three years spent as a teacher in Assiut College in Egypt, and four years as a teacher and Dean of Women in Parsons College, Fairfield, Iowa. She goes to the Girls' College in Cairo.

OLIVE LAING was born at Pittsburgh, Pa. and was educated at Slippery Rock State Normal and the University of Pittsburgh. She is a member of Ingram U. P. Church. "To help give light to those who have no light," is her inspiration and purpose.

ISABEL SHANNON, M. D., was born at Washington, Pa., and received her education at Frankfort Academy, Westminster College and Women's Medical College and Women's Hospital. Her church home is Hanover Church, Beaver, Pa. She gives her services freely in helping out in the present emergency.

OLIVE MASON was born at Verona Road near Pittsburgh, Pa. Her school life was at Brushton School, Wilkinsburg High School and Pittsburgh Kindergarten College, and her church home the First U. P. Church of Wilkinsburg, Pa. Of her chosen work she says, "I have given my life to God to do with it as He will. He has told us to 'go into all the world,' and I want to tell others of the joy and peace of a surrendered life."

MABEL DICKEY was born at Pittsburgh, Pa., and was educated at Carnegie High School and Westminster College. She is a member of the First U. P. Church of Wilkinsburg, Pa. The inspiration leading to foreign service is given in her words, "It was Christ's command to go. I know the need and I wish to place my life where Christ can use it best."

MRS. (J. WILLARD) ALICE PHILLIPS-ACHESON was born near Coraopolis, Allegheny County, Pennsylvania.

After completing the High School Course in Coraopolis, she attended Wesminster College, graduating in 1907.

Was a member of Union United Presbyterian Church, Monongahela Presbytery.

Hearts hungry for love, and souls longing for a Saviour, led her to give her life as a home-maker in a land where women and the home are degraded.

MRS. KATE E. WILSON-CRAWFORD, the oldest child of Wm. J. and Margaret Wilson of Kimbolton, Guernsey County, Ohio. Attended Muskingum and Grove City, (Pa.) Colleges, graduating from the latter institution in 1905. Began teaching in Norfolk Mission College, in which work she continued until her marriage in 1911.

Was a member of the North Salem, O., U. P. Church from the age of 9, for 12 years. While yet a young girl, her father remarked in her hearing that he was willing for any of his children to go to the foreign field and then she said to herself, "I wish I could go." In college life at Muskingum, after listening to Miss Sallie E. Dickey, she decided she must go. Her youthful desire and later purpose is fulfilled as she leaves the Grove City (Pa.) congregation for India.

MRS. (J. W.) MAUDE EDGERTON-BAIRD was born at Hanover, Ill. Attended school at Hanover High School and Monmouth College. Member of Hanover United Presbyterian Church. The inspiration that led her to volunteer as a foreign missionary was her desire to go to Egypt to help the women of Egypt; and to be a Christian home-maker in a land where Christian homes are so few.

MRS. EMILY MATTHEWS CLEMENTS' home is near Canonsburg, Pa. She taught school two years before entering Westminster College, from which college she graduated in 1909. Since then she has been at work among the mountaineers in eastern Tennessee, and also took a short course in the Columbia Hospital. She is now on her way to India.

REPORT OF THE TARKIO MISSIONARY CONFERENCE, TARKIO, MO.

The Tarkio Conference has come and gone but its influence will go on and on during the coming year. The attendance was large, there being 143 out of town delegates and 212 from Tarkio, making a total of 355. The out-of-town delegates came from far and near.

Our Conference motto was: "I Know Him." The keynote of the whole Conference seemed to be consecration, prayer and service—such a vision that we would not be disobedient to the heavenly calling.

Afternoons as usual were given up to rest and amusements.

Mission study classes were conducted by Misses Milligan and Ferrier, Dr. Watson, Revs. Elliott and Campbell and Prof. Merriam. We studied "The Uplift of China," with Miss Milligan. She inspired all of us to learn more of China and to watch its progress both spiritually and politically.

A vesper service was held each evening at 7 o'clock. We sat on the campus facing the beautiful landscape and there we sang our beautiful psalms.

Saturday night scenes from life in India were given by the India missionaries assisted by the four ladies from Egypt, and others. The audience seemed greatly impressed by this production and we feel that our prayers that it would do much good, were answered. The first Sabbath afternoon was in charge of missionaries.

Prayers were conducted in both halls after the evening service. Following these impressive moments prayer groups were formed and each one in the special group would have a part. Although it would be after eleven o'clock, many nights before we would retire to rest, these prayers strengthened us in many ways. The prayers offered were definite. One young lady said to me as we bade each other good-bye: "I'll never forget our prayer group which met in your room." It drew us nearer to each other and above all nearer to Him. We could each say more than ever, "I Know Him."

Dr. Marshall's address on "Victorious Prayer" was powerful. He said prayer must be made a great burden of desire. It must be offered for God's glory and out of a clean heart. It must be offered importunately and in Jesus' name.

He made plain to us that missions are the business of every church, and that it is the duty of every church member to have some share in the enterprise. He showed us plainly that missions *do* pay and if any one told us they did not to tell them that but for missions we would be cannibals. Dr. Marshall is surely the kind of man to be in the seminary to influence young men.

Dr. Watson brought the Moslem world before us by the use of the stereoptican. He also gave us an inspiring address taking for his theme his recent trip to the Orient. He made plain to us that if we are to know missions more thoroughly, it must be studied scientifically. That educational opportunities in the Orient are at a point of crucial importance. He impressed upon us the fact that if Christ lives in us the Holy Spirit will live in us, and we will live His life. The day life of Christ was *service;* the night life was *prayer.*

Dr. Zwemer came to us next. We can say "our" Dr. Zwemer now as he joins our mission force in Egypt this fall. He read to us the story of the Prodigal Son. He said the Mohammedan is the Prodigal Son. We and the Copts are the Elder brother. God can see that the Mohammedan is a great way off and He sees his condition as no one else can. Dr. Zwemer asked us the searching question, "Do you believe in your hearts as you do in your creed that God loved the world?" He also told us of his work in Arabia and I am sure we will have a greater interest in that country because of his new relation to our church. He also compared Constantinople, Mecca and Cairo to Ninevah, Jerusalem and Corinth. These three great Moslem cities are the *hand*, *heart* and *brain* of the Mohammedan world.

Sabbath, August 4, was a great day in Zion. Dr. Watson preached an able and very helpful sermon from II Tim, 1:12. He brought us still nearer the Master than we had been.

CLASS THAT STUDIED CHINA AT THE TARKIO CONFERENCE.
EATING RICE WITH CHOP STICKS.

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The afternoon was given over to an experience meeting, I wish I could make you feel as those of us who were there felt as one after another arose and told us of the benefits received from the Conference. Nearly all were in tears as one young person after another volunteered for service in the foreign field. By Sabbath night *ten young people* had resolved to serve the Lord as foreign missionaries.

The Vesper Service Sabbath evening was led by Rev. Gordon of India and Miss Pattison who goes for the first time as a missionary to Egypt. Rev. Gordon told why he was a missionary and how he had been permitted to see the results of his labors. Mr. Gordon is home because of the condition of his wife's eyes. May the whole church pray for the restoration of his wife, not only for herself but that this man of God may be sent back to win others for Christ. Miss Pattison told us in her humble way why she was going as a missionary. This last Vesper Service was very impressive. At its close we went the fathers and should place the f these ten vol- be helped and themselves Let the ten and fail not. nd the very of

her all, have volunteered for the foreign

Lenox, Iowa.

THE NEW WILMINGTON CONFERENCE

BY S. J. R.

The Seventh Annual Missionary Conference at New Wilmington has passed into history but the effect on the hearts and lives of those who attended will continue to bless the world for generations.

Three phases of the Conference impressed the writer:

Call to service.

The fellowship experienced at the Conference where five hundred Christian young people met for ten days to discuss matters concerning the kingdom was a rare pleasure.

In the periods of relaxation when Mr. Diffendorfer led in the games of the different nations the members were brought together in a delightfully informal way, and many interesting lessons were learned regarding the play life of mission lands. Besides these the annual hay-ride provided enjoyment for many, while the crowning event of the social life was the celebration of the birth-day of the Conference and the reception for the missionaries at the [illegible], over which Mrs. [illegible] presided gave an opportunity to meet the missionaries and the program leaders and was much appreciated by all.

The Missionary Inspiration.

One need only name the speakers on the program to be assured of a Conference full of missionary enthusiasm and inspiration, and as Dr. S. M. Zwemer, Dr. G. H. Jones and Dr. I. T. Headland related their experiences in Arabia, Korea and China, and told of the wonderful power of the Gospel to transform lives and of the crisis that is on in these lands the hearts of the hearers thrilled with the desire to go to the front to help the over-wrought workers there, or if that were not possible, the resolution was made in many instances to be faithful in the matter of giving, praying and working at home that more may be accomplished this year for missions.

Added to these strong addresses the presence of a number of our own missionaries at home on furlough and the splendid company of young men and women, just ready to sail for their fields of labor, and hear them tell at vesper service that it was the love of Christ that constrained them to go, and it would be a hard heart indeed that did not respond "Here am I, Lord, use me here or there as Thou seest best."

The Spiritual Uplift.

A young woman writes, "It was a great privilege to attend the Conference, nothing has ever transformed my life as did the lessons learned at New Wilmington. I am constantly amazed at the wonder of the new life in Christ and I cannot forbear telling of it at every opportunity."

The messages brought by Dr. Pentecost on the incarnation, death, resurrection, ascension and second coming of Christ were most opportune and those who heard them will never fail to be grateful for the way those eternal verities were presented, making a firm foundation on which to stand in these days of restlessness and change. Then Mr. Trumbull's talks opened up wide vistas of the life in Christ that had not seemed possibilities, and those who met in the prayer groups, at the close of the day, thanked God for answered prayer with a faith never experienced before.

After the Conference came the pause on Monday morning when God allowed the storm to delay the delegates that they could tarry with Him in the opening session of the prayer conference and there receive the crowning blessing of the period that had been so fraught with His presence.

Rev. C. R. Watson   Mr. George Innes   Dr. Charles Trumbull   Dr. S. M. Zwemer

FOUR MISSIONARY LEADERS AT THE NEW WILMINGTON CONFERENCE.

JUNIORS IN MISSIONS.

As our missionary societies take up this subject for study, it might be well for them to know something of what our Juniors have, and are accomplishing in their little corner.

It is thirty-seven years since the first Mission Band was organized in the church. The work made little progress until 1902, when the first Junior Secretary was elected, and the first Constitution for Junior Societies was prepared. Since that time the Junior Missionary Magazine was started and the work has made steady progress from year to year.

We now have more than 500 Mission Bands, Junior Societies and Little Light Bearers. From these organizations in one year 903 conversions were reported, 715 were promoted from the Junior Society to the Senior.

The combined offerings reported during the year reached $10,677.94.

Some ten or twelve societies have been organized since the May Convention and letters are still coming, asking for instructions about organizing. And yet 500 societies from more than one thousand congregations is a small proportion. Is your congregation, reader, one of the five hundred that is giving no thought to the training of the children for active service in the church?

While the money raised and the buildings erected by the Juniors are splendid, and the efforts commendable, yet, it is clearly understood, this is not the chief aim of our Junior organizations. The real object is to train the boys and girls *in* Christian service. In order to do this successfully we need and must have the help and co-operation of the mothers. Some one has said, "there are few parents that do not give the very best of their time and attention to the care of the minds and bodies of the little ones. They see to it that they are beautifully dressed in laces and ribbons and the mothers spend hours in ruffling and tucking to make them look fine. They see to it that they are sent to the best schools and have every advantage socially. But when they have dressed them up and sent them to Sabbath School to spend about one hour out of the whole week in receiving spiritual food, they seem to think they have done their whole duty." Although the little minds are keen and alert to take in all that is told them, yet it is impossible for the teacher or superintendent to accomplish much in the way of

CEDARVILLE, OHIO, JUNIORS.

MRS. J. P. HASTINGS IS THE EFFICIENT SUPERINTENDENT. THEY HAVE BEEN ON THE HONOR ROLL TWO YEARS. THEY NOW HAVE LARGE PLANS FOR INCREASING THEIR INTEREST IN MISSIONS. ONE OF THEIR NUMBER IS A LIFE MEMBER.—ED.

training and developing the children when she has them for so short a time.

To show the alertness of the child's mind, a little *seven* year old said to his mother a few days ago, "Mother, did you think that was a very good sermon Mr. —— preached yesterday?" When the mother inquired what he thought about it, he said, "Well mother, he talked about the laboring man and about $4 and $6 and $9, and he never said a word about Jesus Christ."

This shows us that the child is capable of forming opinions at a very early age and the importance of right training.

THIS IS A PICTURE OF JOHN KYLE AND HIS CROP OF PUMPKINS.

JOHN KYLE AND HIS SISTER, MARION, CHILDREN OF DR. AND MRS. JOSEPH KYLE OF XENIA, OHIO, HAD A GARDEN IN 1911, AND THEY GAVE ALL OF THE PROCEEDS OF THE SALE OF THAT GARDEN, $13.00, TO EDUCATE A CHILD IN THE SCHOOL AT GUJRANWALA, INDIA.

Let the mothers and members of the Women's Missionary Societies wake up to the importance of this work. Let them show their interest by talking to the Juniors about their work, giving them help in home preparation, visiting the society, requiring a monthly report of effort or progress to be read before the monthly meeting of the Women's Missionary Society. And let not the mothers give too much time to the material things to the neglect of the better part of the child's nature.

OUR JUNIOR MAGAZINE.

We are sure that our friends and subscribers to the Junior Magazine will share with us in the sorrow we feel over the great loss that has come to us in the death of our faithful, capable and well-equipped Editor, Mrs. J. A. Wilson. But while the workers fail the work must go on and at the first meeting of the Board in September, Miss Ida B. Little of Washington, Pa. was elected to fill the Editorial Chair until the close of the church year.

As she will continue to be secretary of Young Women's Work until that time, her labors will be heavy, and we ask for her your love, forbearance and prayers in this new work.

One thing that has weighed heavily on the Editor and Business Manager of the Magazine from year to year is the inability in the past few years of the little Magazine to make up its expenses.

At the Chicago Convention the Business Manager was authorized to raise this year one thousand dollars for the beginning of a Reserve Fund.

Our plan for the first $500.00 is to ask every Junior organization, Mission Band and Little Light Bearers for *at least* one dollar this year. If no one forgets, this will give us the first $500.00. We are sure all the Juniors will want to have a hand in this. Now we do not say that not more than one dollar can be given. One dollar from some societies means much more than from some others.

One thing that has pleased us is that so many of the smaller Societies are the first to respond, and that some of our good mother societies are remembering this fund too. For the second $500,00 we must depend on those who are interested in and love the children. If the one thousand dollars can be secured (and we believe it can) the yearly interest on this we hope to make pay for our engravings, except the Life Membership cuts. We think the readers of this Magazine will agree with us that there is no better way to invest the Lord's money than in disseminating missionary information among the children.

Another way the Magazine can be helped to a better financial condition is by increasing the subscription list. If every reader of the Women's Missionary Magazine would make herself responsible to send us from one to ten new subscriptions it would be a great boon. Any boy or girl sending us ten *new* subscriptions will have his or her name placed on the honor roll of the Junior Magazine, if the business manager is notified. We are planning for at least one thousand new subscriptions this year. May we have your co-operation is our earnest desire.

Mrs. N. Wylie Stevenson,
Business Manager.

FOWLER ORPHANAGE.

By Mrs. H. M. Harvey, Cairo, Egypt.

I TRUST that all the readers of our Magazine know that we have an orphanage connected with our mission. The Egyptians are not all a truthful people. Years ago I heard a man say, "a lie is not a lie unless it is found out," and a good many seem to think that way yet.

About fourteen months ago a Moslem woman brought two little girls, six and eight years of age. She said that their father was dead and she had nothing to support them with. They were taken in on the usual conditions. Soon the father turned up and when we said he was dead, the mother said, "he had divorced me and was as good as dead. One day while I was in charge, I heard the girls down stairs screaming and heard that there were two "policemen" come to take the two little girls away. I went down and found the two men inside the front door. The father and mother of the children were there; also a grandmother, who said "I shall stay here until I take the girls, no matter how long." They had a paper from some authority which they wanted to read to me. I told them that I would not listen to the paper, but they had broken all rules, by coming into my home without my permission, and that I would report them, and took their numbers. They had to leave and the old grandmother had to go. I reported them to Hassey Pasha, the chief of police, and had a note from him since, saying they had been punished.

Hassey Pashe called to see me, a day or two after. He said, "What is this place? I never heard of it before." I was right glad to have the chance to tell him all about it.

The little girls are two of the loveliest children we have, and did not make us any trouble. They have both learned the Lord's Prayer and several of the Psalms which they seem to sing with all their heart. I do not believe that if they were taken away that the teaching would be lost on them. They have learned what they will never forget. God's seed will not return unto Him void."

One of the teachers in the girls' school

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PUPILS OF FOWLER ORPHANAGE.
MISS MARGARET SMITH AND MISS WALKER, TEACHERS, IN THE CENTER.

in Assiut, Miss Helena Sonaris, volunteered to teach during her two months' vacation in the orphanage in Cairo. She taught for four hours each day, thus keeping up several of the classes during July. She was kind and pleasant with the girls, and they learned to love her. We felt that her deed was a noble one, and we felt very grateful to her.

One of the first teachers in the orphanage passed away a few weeks ago. Mrs. Habashea had been pupil and teacher under Miss Smith for over thirty years. We always considered her one of our most faithful teachers. She was married but she went back to teaching and continued until she was laid aside by sickness. She taught long after we thought she had been resting. Her pupils and fellow-teachers loved her. Her influence among them was always for good. She was with me in the last year. I missed her counsel very much this year. She has gone to her reward and her works follow her. May the Lord raise up another to take her place and prove as faithful.

I WILL.

I will start anew this morning with a higher,
fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while my duty's
call is clear;
I will waste no moment whining and my heart
shall know no fear.

I will look sometimes about me for the things
that merit praise;
I will search for hidden beauties that elude
the grumbler's gaze;
I will try to find contentment in the paths
that I must tread;
I will cease to have resentment when another
moves ahead.

I will not be swayed by envy when my rival's
strength is shown;
I will not deny his merit, but I'll strive to
prove my own;
I will try to see the beauty spread before me,
rain or shine;
I will cease to preach your duty and be more
concerned with mine. —Selected.

ABDULLAH'S EXPERIENCES.

STORY OF A SHULLA BOY.

(MRS. T. A.) CHARLOTTE CLANEY LAMBIE.
DOLIEB HILL, SUDAN.

Would you believe if you didn't know that that black mass of coal contains so much of the element of which the precious diamond is the purest form?

ABDULLAH, SON OF A SHULLA CHIEF.

Would you believe that that poor pagan, sitting in darkness is in any way related to the "One pure and lovely"?

It is indeed hard to realize that he is created in the image of God; but think you that an immortal soul is any the less precious to Him because He has placed it in an ebony casket for its stay on earth? Missionaries have been called by Him to gather his precious jewels. In Pagan Africa we seem to have been so slow in finding them. Is it God's fault? Is it yours? Is it mine?

Let me tell you about one of these. Abdullah, a shulla boy. When he came under our observation he certainly was a diamond in the rough—to us, though quite a sport in his own set, being the son of a well-to-do chieftain. His hair was dressed with a preparation of brick dust and mud, attached in little balls to wisps of hair all over his head so that he looked as though he were wearing a cap of tiny sausages. On gala days he wore a leopard skin tied on one shoulder. His arms and legs and spears were encircled with bits of sheep-skin with the white wool on. He was lavish in his use of oil to anoint his splendid form, so that it was not an unalloyed pleasure to have him sit on our veranda on hot days and talk to the doctor.

A deep friendship grew up between him and Dr. Lambie, and they would talk for hours, Christ being one of the topics of conversation. The power of personal influence began to tell in many little ways. One day he came with his hair all cut and his head clean and greaseless. He was dressed in an old shirt and pair of trousers of the doctor's. We could feel a subtle change in him, though to our very great disappointment just about this time he took unto himself a second wife.

When it came time for our vacation, Abdullah was willing and anxious to accompany us to the wonderful and fearsome city of Alexandria. This really meant more to him than a trip around the world would mean to you. The trip by river boat from Doleib Hill to Khartoum was interesting but not astonishing to him. But when we took the train at Khartoum his experiences began. Dr. Lambie put him in the third class car and told him not to try to get off until he came for him, no matter what happened. At the first stop the doctor went to see how he was feeling. "My, it goes fast! When we first began to go so fast and the awful noise began, I was afraid, but I looked at the other people and they seemed to think it was all right so I wasn't afraid any more." Could we not learn a lesson from this simple statement? Make the coming to Christ the popular and usual thing and these people, like sheep, would all follow Him.

When we arrived in Egypt it was decided that "when in Rome, it was best to do as the Romans"—in dress at least, so Abdullah was fitted out with a long flowing robe, red tarboash, red shoes, etc., and was indeed a fine looking man of the East.

He was speechless at the wonders of Alexandria, the high buildings, lights, numbers of people—all dressed—carriages, street cars, and noises. What would he think of New York or Chicago?

The beautiful new mission building, too, would be a wonder to tell his people of for many days. "It is so big!" One day Hissan, Mrs. Finney's cook, found him out on the chapel roof lost. He didn't know which of the many doors opening off it to enter. He said he was afraid to go out on the street alone when he got lost in just one house.

Stair climbing was a new experience to him, it took a perceptible effort for him to maintain his balance at first. Then to touch a button on the wall and see a light flash out away up in the air out in the middle of the room some place! He was taken into the bosoms of the mission servants with true oriental hospitality, and the followers of the false prophet had their innings. It was an anxious time to us all, this period of testing. One day Miss Finney went into the kitchen when an animated religious discussion was going on just in time to hear Abdullah say: "I'm not going to be a lying, cheating Mohammedan. I'm going to be a Chrstian like Dr. Lambie.

One day he was taken to the sea. He looked at it awhile and asked where the other side was. When told to taste it, he exclaimed, "Oh! wouldn't the shullas like to cook with that, the salt already in it!" The shullas are really hungry for salt and sugar.

He was in Egypt nearly four months, during which time Dr. Finney and other missionaries had long talks with him. And we all felt that his heart was truly changed. The question of his two wives troubled him greatly. He felt responsible for their support, having married them. By the way, Prof. Westermann of Berlin, who has been a missionary in Africa, says, when this question came before them, it was decided that if a man with plural wives became a Christian he should keep them on and support them, but if he had only one he should not, during her lifetime, marry another, and an unmarried Christian should marry but one wife. Once Dr. Lambie overheard Abdullah asking a blessing on his and the other servants' food. He said that somehow since he had come to know Christ he couldn't eat; if he didn't ask a blessing, the food choked him.

He returned to the Hill a true Christian at heart but with the wife question still undecided. He has since sent the second one back to her father and is living as consistent a Christian life as could be expected when the life must be so radically changed. He has not, to my knowledge, been baptized. Will you not all please join in a very earnest prayer that he may be judged fit for this ordinance which will in his and his people's eyes "set him apart" and put him in the family and brotherhood of Christ, this year?

We would ask for a like blessing to come to Akokwin, a man who has been Mrs. Tidrick's cook, and who is touched by the Spirit of Christ.

THE PLACE OF LITERATURE IN MISSIONS.

Address by Mrs. J. P. White,

Delivered Wednesday Night, May 15th, at the Chicago Convention, on the Occasion of Celebrating Twenty-Five Years of the Publication of the Women's Missionary Magazine.

UPON the windows of a publishing house house in one of our large American cities the passerby may read, "Books are the only things that live forever." Though but a partial truth, it is a fact that books do live. What is written is handed down from generation to generation and the literature which gives character to a nation outlives that nation. The philosophy and history of the ancient Greeks and Romans live among us to-day. The glory of Athens has long since departed. The Parthenon and Colosseum are in ruins;the Rome of Caeser's time is no more but the literature of those nations lives on.

Literature is far-reaching in its influence. The man who gives an oral message touches only those under the sound of his voice, but the man who writes, reaches multitudes. His words may be reproduced ten thousand times and reproduced again. They may be translated into other languages until his message encircles the globe.

This is true of missionary literature in particular. The living voice and the printed page go hand in hand in the propagation of the Gospel. God honors the preaching of His word and He blesses mightily the dissemination of printed messages. In many dark places of the earth ~~to-night~~, where bigotry and fanaticism forbid the preached word, the printed messengers are working silently and out of sight for the regeneration of mankind.

The Bible printed in ~~nearly five hundred~~ languages is accessible to almost the entire population of the globe. Tracts, religious books and stories like Dr. Sheldon's famous story, "In His Steps," which has been printed in fourteen languages, are scattered all over the non-Christian world adding great power to the advancement of Christ's kingdom.

Many of the noble leaders of the Christian church on mission fields, like Pastor Hsi of China and Mekhail Monsoor of Egypt, received the light by reading and searching for the truth, alone. Missionary literature is indispensable on the foreign field and it is also indispensable at the home base. Ignorance of the needs and conditions of the great dark world is at the root of the indifference of men and women toward this most vital subject in the universe.

Without detracting in any way from the value of religious and devotional literature so essential to the development of strong Christian character we would place greater emphasis on the place missionary literature should have in the curriculum of the church. If we believe that "the Mission of the Church is Missions," then we must believe that missionary literature should have a larger place than it has ever had before.

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The past ~~few~~ years have brought forth scores of new books bearing on the missionary problem in its various phases. The Women's Missionary Societies have had theirs; the Young People have had theirs; the Juniors have had theirs and the Laymen have had theirs. These have been a great factor in the

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NOTE.—This address was delivered without the aid of her manuscript or notes, as all of Mrs. White's addresses are given, and made a profound impression for its comprehensive argument.—Ed.

940 — in 1934

education of the people they have touched but for the purpose of sustaining interest and maintaining a close union with the forces at the front no agency excels the missionary periodical.

In this day of specializing we need special literature for specialists. There are in the United States twenty nine publications devoted solely to iron and hardware trade, sixteen to lumber interests, twenty-one to photography and eighty to poultry-raising. According to the latest reports available there are about fifty missionary magazines published in the United States and Canada.

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As business men find that their special literature is vital to their success so the church should realize that her special literature is vital to her success.

It is fitting, therefore, that we press the claim of the missionary periodical because missionary work is the Church's specialty, and the missionary periodical is the most efficient means of stimulating missionary zeal and keeping the Church in close touch with her workers. By what other means shall we be brought to see the various races of men and women entrusted to our care who are waiting to receive the Gospel message from us?

Missionary Literature Gives a World Vision.

Take our own Magazine for example. Not only do we have the news from our own home and foreign fields but we have ~~several~~ pages ~~devoted, each month~~, to the United Mission Study. These studies during the past ~~ten~~ years have been a wonderful education to our women. Discovery, history and geography have been noted. Old religions, new peoples, strange languages and curious customs have been explained. These studies have brought the student in touch with the whole planet.

Year

Just recently we have been hearing of "The World in Boston" and "The World in Cincinnati," where, by means of object lessons, the beholder may look upon real scenes from mission life.

Our Magazine can do even more. It can make possible "The World in Your Own Sitting Room." By that wonderful faculty of imagination which God has given us we may think the thoughts of other men and women, feel their experiences, live their lives.

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The missionary woman has had a marvelous vision. Her feet have not been permitted to stand in Asia, Africa or the Islands of the Sea but in mind and heart she has stood there. She has in these years of study been able to trace the rise and growth of Christianity in the world. As she has gone on in her research she has stood under the shadow of the Great Himalayas or on the burning plains of India and heard the cry of 150,000,000 of women and girls who are bound down by cruel customs and laws. She has seen the unspeakable wrongs inflicted upon child wives. She has watched the widow ascend her husband's funeral pyre or she has watched her living for years a hated, accursed, abused woman.

She has gone to China and looked upon one-fourth of the women of the world living in uncomplaining misery with their bound feet, their sufferings from the opium curse, their ignorance and wretchedness and woe and want.

Then she has stood in the beautiful land of the Sunrise Kingdom and watched devout women offer gifts at Buddhist shrines or make toilsome pilgrimages to the top of Mt. Fujiyama. She has stood by the patient little Korean women whose lives are one long torment because of evil spirits. She has traversed the Dark Continent. She has threaded rivers and pierced deep jungles as she has followed the brave men and women who counted not their lives dear that they might win the black men of Africa to Christ. She has seen the sullen submission of the 100,000,000 veiled followers of the prophet and she has heard their cry for helpers and teachers.

She has traversed the Islands of the Sea and watched the dark-minded, intemperate, ignorant, repulsive women aiding or indulging in the crimes of infanticide and cannibalism. She has come nearer home to her own neighbors on the Twin Continent and has seen the gross superstition and ignorance of multitudes who though they have a name know not the way of Christ.

Oh it is a heart-breaking multitude and she could hardly have borne it all had she not learned of the wonderful triumphs of the Gospel, how women just like herself have poured out their lives in beautiful service for the saving of these needy, sinful women.

Last of all she has found that Buddhism, Hinduism, Confucianism and Mohammedanism by the very teachings of their founders degrade woman with an infinite degradation and she is what she is, not becouse she is clever nor because she is white nor because she speaks the English tongue but because her life is under the influence of Christ the only Light of the World.

Missionary Literature Creates a Missionary Atmosphere.

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You know what I mean by a missionary atmosphere. You have found it in a church. On the walls of the Sabbath School rooms are pictures of missionary heroes, maps and missionary mottoes. It is not necessary for one making an address there to begin at first principles and explain why the Church should evangelize the world. It is not necessary to tell the people where our mission fields are. They are perfectly familiar with them. If pioneers are mentioned the names of the Gordons, Martins, Lansing and McCague, Watson Harvey, Hogg, Giffen, of Miss Dales, Miss McKown and Ella Kyle come to mind. When prayers are offered they are not characterized by the generality—"Bless the heathen and the missionary everywhere." No, the prayers in that church are very definite and these intelligent suppliants are intercessory missionaries.

You have found this missionary atmosphere in a home, too. On the table in the family room, you see the Bible, the church papers, the Men's Record and Missionary Review, the

Junior Magazine and amidst all these the beautiful green cover of the Women's Missionary Magazine. You find joy in that home in discussing some of the big things going on in the world to-day. The members of that home know all about our Foreign Secretary's work in the Levant in connection with the Edinburgh Continuation Committee. They know about the great Power House in Sialkote, which has been such a blessing to the Church in India. They know about the expeditions that our missionaries in the Sudan are making among the tribes to the South of Doleib Hill. They know about the visit of our Women's Board representatives to all our foreign fields last year. They know about the proposition for the union of all the missionary forces in China. They know of the splendid progress of our work among the Mountaineers. They know about the new hospital at Henderson among the Freedmen. They know about this great birth-day celebration which we are having to-night and the Silver Anniversary of the Thank-Offering to be held next year. To be sure they do. It is in the very air they breathe. This kind of an atmosphere warms the heart and deepens the spiritual life. Those who really know the needs and conditions of the world are the ones who remember the cause of Christ's kingdom daily before the throne.

"It was when David Brainerd knew the facts about the horrible destitution of the Indians that he went out into the groves of New Jersey and New England and poured out his soul in that marvelous prayer-life. It was when Hudson Taylor mastered the facts in order to write for a certain periodical about the needs of Inland China that he began to pray for twenty-four workers, and did not cease praying until he had those workers, the germ of a mission that now includes a thousand missionaries in China."

Without the Gulf Stream, Great Britain would be cold, barren and unproductive, but this warm current carrying with it the breath of the tropics, flows past her shores and makes her islands beautiful and fruitful. Moreover, it produces a climate that develops men of rare and wonderful power. Without the Gulf Stream there would have been no Milton nor Shakespeare, nor Tennyson, nor Gladstone, nor Spurgeon, and without the warm current of missionary literature flowing into the churches and homes, there would have been no Moffat, nor Livingstone, nor Judson, nor Paton, nor Martin, nor Barr, nor Hogg, nor Harvey, nor Ella Kyle in Cairo.

Missionary Literature Makes Us a Part of a World Movement.

Our Missionary Magazine has, as it were, a switchboard to and from which come and go messages from widely scattered points in this country and in the foreign fields. For ~~five~~ eight cents a call we can hear the latest word from our workers in San Francisco, Portland, New York City and Pittsburgh, from Knoxville, Miller's Ferry and Norfolk, from Tama and Warm Springs, from Frenchburg, Kentucky and from Egypt, India and the Sudan. and Ethiopia

We can see the latest pictures of people, places and happenings. We get the latest word from the Woman's Board and the latest message on the Thank-Offering.

Surely it is a great privilege to be keeping step with the great army of women marching for the conquest of the world.

On the contrary, a lack of this information on the part of a Women's Missionary Society will mean isolation and stagnation. Let me apply the illustration of Dr. Joseph Clark to this condition. "Along the New Jersey coast and the white-sanded shores of the South, just back from the ocean a few yards or a few hundred feet may be found little lakes or pools cut off from the mighty deep by a strip of sand. These elongated pools or lakes are of little value. They have a life of their own. To the animals found therein, the pool is their ocean; but its waters are of no service. They carry no commerce. They have no sweep. They lave the shore to no purpose. They are parted by no keel of ocean steamer. They are ever the same, without power. Sometimes a great ocean storm will sweep away the sand-bars between one of these pools and the ocean. Then the pool becomes a part of the ocean. Its waters rise and fall with the tide; they help float navies, they become part of the world's pathways; they take to themselves the power and sweep of the ocean and enter upon a career of service, freedom and strength. They have come to their vision."

The pool is the missionary society or church without informing literature, the sand-bar is ignorance, the storm is missionary literature. If the storm is hard enough and continuous enough the sand-bar will be broken through and the society will become a part of the ocean of world movements.

Omi

Missionary Literature Inspires Recruits.

It is always difficult to ascertain just what influences have led young men and young women to devote their lives to Christ's service in the dark corners of the earth but it is certain that the knowledge of the need preceded the desire to go. The impact of life upon life has probably been the greatest influence but next to that has stood the printed page.

The twenty-fifth anniversary of the origin of the Student Volunteer Movement was observed at Mt. Hermon last September. On that occasion Dr. John R. Mott, in giving a history of the movement said at the first conference, the students would gather every day around Mr. Wishard. "He had a little blue-covered pamphlet from which he would read extracts which formed the basis of the discussion. At that time it was one of only two pamphlets in the world bearing upon the work of Christ among students." Now there are more than eight hundred books and pamphlets bearing upon subjects relating to the Christion student movement and one hundred of these are designed especially for the missionary propaganda.

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Dr. J. Ross Stevenson ~~says~~ has said that "literally

Student Volunteer

tons of literature prepared by the Movement for the fertilization of the missionary idea have been scattered broadcast over all our land through the colleges as distributing centers."

It is not unreasonable to conclude that the thousands of young people who have placed their lives in the "scarred hands of their Lord to be scattered as seed-corn in any part of the world" have had their vision of the unutterable need of the world as they pored over the printed message in the hush of night.

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~~It is said that Jonathan Edwards' "Life of~~ David Brainerd" sent Henry Martyn to India and inspired Samuel Marsden to give his life for New Zealand. Alexander Mackey—"Uganda's White Man of Work" had his mind turned toward foreign missions by the "Life of Patteson" and the Autobiography of John G. Paton which reveals a beautiful picture of a "long life lighted by the undying fires of youth and consecrated to unselfish service," has been the inspiration of many volunteers.

If further testimony be needed, a mother sitting in this convention to-night can tell you that our own Missionary Magazine was the means used of God to arouse missionary interest in the heart of her young boy and today he is giving his life for India.

~~I believe if missionary~~ literature is to be found in Christian homes, the Scripture will be fulfilled, "Your young men shall see visions." The vision will be a larger comprehension of the needs of the world, a desire for a closer walk with God, a passion for the souls of men, a dedication of money and service and a conviction that the missionary enterprise is the greatest enterprise on earth.

Missionary Literature Develops Liberality

It is hardly necessary to say that people will contribute nothing to a cause of which they know nothing. They will contribute little to a cause of which they know little. To secure missionary contributions we must give the church members much information concerning the work. The missionary sermon may be eloquent and powerful and may lead many to give large gifts occasionally, but for a steady constant stream of missionary money, we need a steady constant stream of missionary information. The Magazine that comes monthly with fresh and full tidings from the fields is the best channel of information.

omit

~~I want to tell you a little story.~~ About twenty years ago out in the Central West, there lived a husband and wife. At the time neither one was in the communion of the church. Through the invitation of friends, the wife joined the Women's Missionary Society of the United Presbyterian Church and subscribed for the Women's Missionary Magazine. When the husband would bring the mail he would toss her Magazine to her saying laughingly, "Here, Annie, is your little heathen book." It was not long, however, until he himself was an interested reader of the "little heathen book." Soon both husband and wife united with the church. The story would be too long to tell of the years of usefulness that followed.

A few years later they retired from business and moved to the Capital City. The pastor of their church there received a letter one day from a worker at the front, telling of persecution by the Mohammedans of the city and of the pressing need for a school building at his station. The letter was presented to these Christian friends and when they saw the great need for help, the opportunity of founding a school that would work long years after they were gone and the privilege of multiplying their lives a thousand fold, they gave six thousand, six hundred dollars for that building.

This is no fairy story. It happened out on the wind-swept plains of sunny Kansas. The givers were Mr. J. A. Gradle who has gone home and Mrs. Annie S. Gradle who lives in Topeka, Kansas. The school they built stands in Zakazik, Egypt, where 500 boys and girls are under Christian instruction and the instrument used of God to create interest and give the vision was our own Women's Missionary Magazine. Oh, I believe there are scores of people in our church who could and would give similar gifts if only they could be made to see and fell the need of the dying world.

I like to think of the vital way in which our Thank-Offering and the Women's Missionary Magazine are connected. This service in which we have engaged to-night is a sacred service. It thrills us with joy and makes our hearts grow warm as we witness the solemn dedication. It represents the overflow of our lives. Our minds run out to the many givers. From a few, perhaps, the offerings have come carelessly and thoughtlessly, but from the most of our own women they have come freighted with love and prayers.

Omit

A picture comes before my mind. It is even time. A mother though tired with the duties of the day is not too tired to commend her precious children to the keeping care of the Heavenly Father. The little white-robed figures kneel around her and lisp their evening prayers. She strokes their soft hair, kisses their pink cheeks and tucks them in bed. Then she returns to her mending and when the last garment has been finished she takes up her Missionary Magazine. She sees something about "Children in non-Christian lands." As children are her specialty just now, she reads,—nay she has a vision. The cold type burns with a living message. She sees a mother of China selling or destroying the tiny girl baby who is too burdensome for her. It almost breaks her heart, she loves her own baby girl so devotedly. She sees a Mohammedan husband cursing and abusing his wife, threatening to divorce her because the new-born infant is a despised girl. She remembers that her husband was proud and she was glad when their baby girl opened her eyes on the great wide wonderful beautiful world.

Again she sees a child in Africa, moaning and tossing with pain and a terrible witch doctor torturing its quivering flesh with needles and hot irons.

Even more horrible is the picture of India. She sees that long procession of child widows, 2,000,000 of them under ten years of age, 2,000,000 little throbbing human hearts that nobody but God loves. Again she sees a child dressed in gay attire. By coaxing and promises she is led to the temple. Her parents turn her over to the hands of a human monster. By a religious act she is given to a life of shame—married to the gods.

omit

This mother would die to save her girls from such outrages. Though she has often thought of these things before, a new flood of feeling comes over her. In sorrow and sympathy for the helpless and in gratitude for the shelter and protection afforded her children, she goes to her Thank-Offering box and drops in a coin re-dedicating herself to the great cause of making Christ known everywhere.

Since the missionary periodical is such a large factor in the progress of the kingdom, we owe it to our Magazine, to our church, to ourselves and to our Christ to help increase its power.

It is by means of the Magazine that the Board's reports and messages reach our women. It is by means of the Magazine that our Thank-Offering Secretary stirs up our pure minds by way of remembrance. It is in the Magazine that the majority of our women and young women find their helps for the monthly meetings. It is in the Magazine that we find a directory of our Women's Board, the Women's General Missionary Society, and all the affiliated organizations. It is in the Magazine that we find the names and addresses of our Home, Indian, Freedmen and Foreign Missionaries. This Magazine is simply indispensable in our missionary societies.

We do not want to forget that the Women's Missionary Magazine is ours. It does not belong to our Editorial ~~Committee~~. They are simply our ~~faithful~~ servants, laboring oftentimes under great stress and difficulty to send out this monthly messenger. They make no complaint; they crave no sympathy. All they ask is that our prayers join theirs at the mercy-seat and that we help secure more readers for the Magazine. They know full well that if every women of the church is a reader of the Magazine, every woman will add her service and contributions to the cause of missions.

I fancy that if the members of this committee were to pass from earth to-night we would come to-morrow, with eulogies, heaping costly flowers upon their caskets. Let us express our appreciation of their splendid services by giving them our flowers to-night and let them be in the form of subscriptions to the Women's Missionary Magazine—at least five thousand at this time and an increasing number until the last woman in the church is reached.

I fear sometimes that we of the United Presbyterian Church are growing self-satisfied. We have heard ourselves praised for the large percentage of women who are in our missionary societies; for the large percentage subscribing to the Magazine; for the splendid Thank-Offerings we give and for the largest gift, per capita, to missions, of any church. It is so pleasant to hear these complimentary words that we seem to feel that since we have outrun others we have reached the limit of our responsibility.

omit

A few years ago when the Lusitania, on her first trip, broke the record of speed across the Atlantic, New York was wild with excitement. It was counted a great achievement. Friends rushed to the home of the designer of the ship to offer congratulations. He shook his head in disappointment. "Why, what do you mean?" they said "The Lusitania has broken the record. She has made twenty-four knots an hour." "Yes," he replied, "but I built her to make twenty-six knots an hour." My sisters, I believe to-night we are making only twenty-four knots when the Great Designer has built us for something far better.

We must not be satisfied with our present attainments. We must not cease our efforts until we have every woman of our church a member of the Missionary Society, a reader of the Women's Missionary Magazine, a contributing force in our work and a sharer in our beautiful Thank-Offering not for the glory of man or woman but for the extension of the kingdom on earth and that Christ may be magnified.

FOREIGN MISSIONARY CORRESPONDENCE.

EGYPT.

MISSION BOAT "ALLEGHENY."

We spent two days at Hala where we usually have but one day, and had a very satisfactory visit with regard to the work. Three new towns have been visited. Yesterday morning we left early by donkey for the Sabbath Service at Mit Yaish. We were forty-five minutes in reaching the place, and on arrival found that there had been a death the day before, and the people who would otherwise be at church, were sitting with the mourners. The men in one place and the women in a large tent. The sermon was preached to the men where they were found, and a talk to the women in the tent—not less than forty of them. After Sabbath School we returned to the boat. This morning there were some business calls to be made in this town, and I had promised the donkey-boy, who went with us yesterday that I would visit his wife to-day. He came bright and early this morning to take me to his house. Himself and his wife, his brother with his wife, his mother, father and two smaller brothers, an aunt and a goodly number of small children gathered around me to show their appreciation of my visit. Knowing the eastern idea of honoring a guest by offering some sort of refreshment, I did not refuse the coffee, but then said I wished them to sit down with me, and as they could not read, I would read for them. I waited for the quiet and soon a woman appeared with a large round tray upon her head. This was placed upon a stool in front of me and I was invited to eat. The tray contained a large dish of scrambled eggs, a large dish of molasses, a dish of cream and a dish of cheese, with plenty of native bread. Assuring them that I had already eaten my breakfast, and that I was in no need of anything to eat, tried to excuse myself, but to no avail. The man of the house, his mother and his son all drew themselves close to the table seated upon the floor and began to tell me that it was clean and that nothing was borrowed or begged from anyone, and as they dipped into the dishes insisted on my doing the same. At first there was *no* desire to eat, but the story of our Savior's eating with sinners came to me and my appetite came to me as I saw that they did this in kindness and were not going to understand my refusing a share of their offered kindness. And remembering that "not what *enters* the mouth defiles one."

Seeing that I was a friend of the Book, they proceeded to please me farther by bringing one of their learned men to chant for me a chapter from the Koran.

As one looks out over the wheat fields which are almost ready for the harvest, it seems almost a perfect example of the condition of the humanity about us. Oh! that we could feel the same compassion, love and sympathy for those around us that our Saviour had for us.

Yours truly,

M. R. Hart.

We can almost always tell when visiting a family where there are children, whether they are used to having prayers in the family.

Yesterday we called at the home of one of our students, whose brother lives with him. There was a very naughty little boy who did not give a nice answer to any question asked him. He became vexed at his mother and struck at her.

The student who was present was asked to lead in prayer. At once the little boy rose to his feet, and folded his arms, and remained perfectly quiet during the prayer. Evidently it was a praying family.

The students have all been assigned to their work for the summer. Their exam-

STREET SCENE IN KARMOUS.
CHILDREN WAITING FOR A MESSENGER TO COME FROM YOU.

inations come in next week. They are a good class of men and we are expecting great things from their work. Many prayers have been offered up for a blessing on their work. Their preaching has been very acceptable in the congregations in and near Cairo. Our schools, for this month and June are only having one session, as the parents think it too hot for the children to return after the noon hour. They open at seven and close a little after noon.

The Eastern people are early risers, and it seems to be no trouble for the boys and girls to be at the schools at seven. The teachers are more inclined to be tardy though they also do very well.

We are all rejoiced that Dr. Zwemer of the Arabian mission has been added to ours. He has been especially successful in working among the Mohammedans. I trust that you will unite your prayers to ours for a great blessing in his work in this needy land.

H. M. HARVEY.

GALIOUB ORPHANAGE FOR BOYS,

This institution, situated in Galioub, a place about fifteen miles north of Cairo, was founded a few years ago by Rev. Mr. Pennings from Holland, and for a time was carried on by him and his wife in connection with his position as a missionary of the Holland Society. This Committee or Society did not feel able to support this extra work, so he asked to be taken under the care of our mission which was approved of by the Board last year, and a Committee was formed of our missionaries with Dr. Kruidenier as chairman to look after the interests of the institution, and direct Mr. Pennings also in his district evangelistic work. In June the Committee met for its second or third meeting, examined the school, and listened to the report for the year ending May 31st. Mr. Pennings reported that forty-eight boys had been in attendance during the year, among whom were six Moslems. Two of the boys had been in Assiut College during the year, and these are hoping to become preachers when they finish their studies. Another boy wants to become a teacher. Four of the boys professed their faith in Christ and were received into the church in the Benha Congregation. One of the boys is working in Cairo in the Nile Mission Press, and one found work with the C. M. S. where he was baptized by them.

We were shown the need of more room for the accommodation of those in charge and for the orphans, and plans were presented.

The superintendents are very much like parents to these boys, and are interested in all that concerns them. Mr. Pennings collects most of the money for their support from our Protestant church, and he sometimes makes tours over the congregations when funds are low. The sympathy of our people is very cheering.

A. Y. THOMPSON,

A VISIT TO GENGARA.

Recently, the "Allegheny" with the Rev and Mrs. Hart in charge, stopped at Gengara, the first station below Benha, on the Delta Light Railway. It is a town of eight hundred inhabitants, with only one Christian family, and sad to say, they have sent their son to a Mohammedan school here in Benha, and when Mr. and Mrs. Hart called on them the father talked of sending the daughter also.

Mrs. Hart thought that he might be induced to place her in our school, and so she sent me word to come and call on them. Unfortunately, the women in the house were baking, (which in Egypt practically means a whole day's work,) and asked us not to call, but the father came to the boat, and while he was guiding us to two Mohammedan houses, we had a pleasant talk with him.

Besides making these calls we had a little meeting with about thirty-five women, girls, boys and men. Mrs. Hart had called on two of these women the day before, and when we passed the house they insisted on our "sitting" with them a little while. The house was near the canal, and in front of it stood a large and beautiful sycamore tree.

Try to picture the room in which we sat. It was scarcely more than 6 by 8 feet, and was enclosed on three sides only, the fourth being used as an entrance. In one of the walls, near the roof of bulrushes such as were used in the construction of Moses' ark, were two openings about a foot square, which served as windows. A big pile of cornstalks was in the middle of the mud floor, and this was pushed aside, near the entrance so that a mat could be spread out for us. The wind was blowing very hard and therefore one man sat on the pile of stalks and husks, to hold it down.

Now try to picture the women who crowded around us; the children standing in the back-ground; and some men and big boys peeping in at the windows, while remarks like the following are made: "O lady, see my eyes—don't you have some eye-water? All my bones hurt, and even my head will not permit me to sleep at night." This was said by an old woman, with a wrinkled face and white hair, whom we could scarcely understand because she only had two teeth.

"We want you to stay with us always, and we will try to be good to you, even though we are 'fellaheen' (country people.)" "Why don't you wear necklaces and ear-rings? And to think that your ears are not even pierced."

"Are you married, and do you have children?"

"Look at their hats, my sister, and their dresses. Those who dress with a hat belong to the nobility."

"They are Nasara (Christians) and why do they come here?"

"Keep still. Didn't she say yesterday that we are all the children of Adam and Eve?"

"You boys, get away from here. You are like donkeys, and don't know what politeness means."

"Shall we make coffee for you, or caraway seed tea, or shall we bring lemonade? We can not give you milk because this is Wednesday, and it is not nice to drink milk. The women who drink it on Wednesdays will be angry. Do you believe that?"

"No, because we drank tea with milk in it just before we left the boat, and neither one of us are angry."

Then we asked if any of them knew how to read, and one woman replied, "Here's a boy who goes to the kuttab (elementary school) and he is very clever. He is learning the Koran." Do you know how to read?"

"Oh, my sister, they are not animals like us. Of course they know how to read because they are foreigners. Don't you know the foreigners say girls are just as good as boys?"

"Yes, we can both read your language, and would you like to hear us sing from the Zabur (the Mohammedan word for Psalms)? Then we will read you a story, which will please you very much."

We sang the twenty-third Psalm and then Mrs. Hart read and explained the story of Lazarus' death, his sisters' grief, etc. She had scarcely begun when a woman came out of the adjoining house, with a stick in her hand, and began to beat her two daughters, who were sitting with us. The women told us that the girls had left their work in the fields, and their mother was very angry with them.

Her sudden appearance nearly broke up the meeting, but we sang the first and last verses of the twenty-third Psalm again, and order was finally restored.

Would that it were possible to describe the expression on the faces of these people, as they heard the Word of God for the first time.

There they were, men, women and children, and not one of them had heard even a part of "The Story which never grows old."

While there we were told that nearly a thousand years ago, a big battle was fought on the site of the town between the people and the invaders, and so many people were killed that the blood flowed in the streets like water, and therefore the place was called "Demgara" or "blood flows," and this was afterwards changed to "Gengara."

As the blood flowed here centuries ago, shall we not hope and pray that some day *soon*, the Stream of Living Water, about which Ezekiel tells us, may flow, not only in this town, but all through Egypt, Africa and even the whole world? Remember that "nothing is too hard for the Lord."

LILLIAN J. PIEKEN.

INDIA.

"REDBURNE," LANDOUR,
July 25, 1912.

DEAR FRIENDS OF THE MAGAZINE:

I wonder if you would not be interested in hearing how some of your missionaries spend the "Fourth" up here in the hills. It has been the custom for years up here in Landour for all the Americans on the hill, all of whom are missionaries belonging to several denominations, to meet at an appointed place for a basket picnic.

This year we met at "Lal Tiba," a house on the highest hill top here, belonging to the American Presbyterian Mission, invited by Mrs. Grant-Jones, we were a jolly party of about 75 grown-ups and 55 children of all ages from 16 or 17 years down to a few months, for even the babies go. Each child is ambitious to carry a flag or be decked out in red, white and blue ribbons, and they are quite a gay crowd.

Lunch was at 1:30. Carpets and rugs were spread under the trees, and the table cloths all ready to receive the contents of the various baskets. Every one tries to take distinctively American things as much as possible, so pumpkin pies, Baked beans, succotash, doughnuts and peanut sandwiches were among the bountiful supply, while so and so's famous potato salad or ginger bread was in demand all down the long table.

We had just got through our lunch when an ominous clap of thunder was heard. Each one hurried to pack her basket and gather up her knives, spoons and forks! And just in time. The rain came down in torrents, the children enjoying the fun more on this account, and we all found shelter in Mrs. Jones' hospitable home. We sang songs—"the Star Spangled Banner," and "My Country 'Tis of Thee," while the children played games, and all had a good time. Later the rain cleared off and games were played out of doors. Then to finish a delightful time, we had prayer meeting right there under the trees, using Mrs. Jones' baby organ for the music. A sane "Fourth" without a single fire-cracker, but lots of patriotism!

I heard also of a celebration in Pasrur. Don't you think your missionaries proved their patriotism pretty well, by inviting Dr and Mrs. Holliday and Dr. Maria White out from Sialkot, also some other guests, when the temperature in the shade was between 116 and 120 degrees, and their well had only two or three feet of muddy water in it, and they were hauling water in barrels on ox-carts for two miles. Miss Lawrence, who wrote me about it, said we had a very good time, and what we most enjoyed was the *ice cream.*

Also another "Fourth." "We in Zafarwal had quite a little celebration too. The best part of it was *ice cream.* Imagine ice cream in Zafarwal! (28 miles from the railway, and a native city without a single white person except the missionaries.—Ed.) Belle sent for ice, had it come out on a yekka, and we made the cream in a bucket, and it was very good, too. It was a complete surprise to the men, and they thoroughly enjoyed it. We were five that day—Mr. W. T. Anderson, Mr. Nicoll, Mr. Picken, Belle and myself. The Philadelphia Juniors had sent me a beautiful 48-star flag. Oh! you saw it. Well, I took it along to Zafarwal and it waved in the breezes of the punkha, and we all felt very patriotic!" I am sure Miss Anna Hamilton will pardon my quoting from her letter.

I have not heard from other stations, but there were sure to have been similar celebrations in many of them.

With best wishes to all dear friends of the Magazine.

Yours for India,
Mrs. E. L. Porter,
Rawal Pindi.

God is prospering the work of the Associate Reformed Presbyterian Church in Montgomery, India. We came here from the U. P. Church in November, 1910, and since then we have seen nearly two hundred baptized, one dispensary opened, two congregations organized, two schools begun, two reading rooms opened and a successful district itinerary.

The people have been very friendly from the first. I believe we have not been refused hearing more than three or four times during the eighteen months.

There are few low-caste in this territory at present, hence we spend a good part of our time among the Hindus and Mohammedans.

I believe there are a number of secret believers among the high-caste women, some of them would like to come out but are afraid of their husbands and friends.

Just now we are interested in a Mohammedan woman who for a month has been planning to run away from home. She says she does not rest well night or day for thinking of her sins and longing to join the Christians and live wholly for Him. She hates her husband and would leave him in a minute, but she has two bright little boys whom, she knows, the law will give to the father and she remains in the home to be with them. We have discouraged her running away because we are teaching the husband and have reason to believe he will come too.

If you could see the happy expression on this woman's face since she became a believer you would be encouraged to give the Gospel to all.

When you pray remember the enquirers.

Minnie Alexander,
Montgomery, Punjab, India,
July 2, 1912.

Gujranwala, Punjab, India,
July 22, 1912.

My Dear Women of the Church:

Truly I can think of you in no other way than in your own homes as you read this copy of the Magazine, so this letter is just to be a personal chat with you.

A second year person spends most of her time in study during the summer months.. My history in a nutshell!

Miss Benett, with whom I was in camp during the winter in this district, was put in charge of the girls' schools in this city in March, when Miss Margaret Wilson left for America. Hence our many plans for visiting numbers of the villages accessible from our own home, during the summer months have practically dropped through.

I have been very deeply interested in getting to know a little of the women of our city in the two days which I have spent each week in zenanas with our Bible woman, Mrs. Murray. The contrast in personalities and in homes is often vivid, but always the same longing comes: "Oh, for Christ to be in this home, in this life!" And its coming! If His servants are faithful in intercession and in living Christ, the time will come when many, many from the higher castes will, without hesitation, express their love for their Maker!

You have spent days, and visited zenanas time and again with those whose loving years of service have made them better guides than I can hope to be. You have climbed many steps, as in imagination, you have followed those of graphic pen, into harem and zenana. You know much,probably much more than do I, of the life of woman in India. But go with me, as I see into a few of those Gujranwala homes for the first time.

Mrs. Murray's visits are usually to those whom she has visited before or to those, whom her sister, who was a Bible worker for many years, has gone in past time. A sincere welcome usually awaits us with pleadings to "Come soon and teach us." "You have been so long in coming." We have only one Bible woman for this large city with hundreds of zenanas. There are homes even here in Gujranwala, where a Bible teacher is not welcome, but so far, I have seen nothing beyond indifference.

It was about seven one morning when we started through an alley, very narrow, very sloping, very dirty, very ill-smelling, with the open drain in the center making it difficult, indeed, to walk gracefully. We crowded past a group of small boys from a Hindu school, taking gymnasium practice under the direction of a slightly older lad who stood in an open door-way. The carved arch over the door-way showed the house we were entering to be of some importance. First we entered the horse stable. Several nice carriages were at one side. Then the buffalo and cattle had to be passed. Little protection did we receive from the watchman who was so engaged in his religious obligations that he failed to notice us. Next we entered the little entrance room and stepped into a large court-yard. It was a Sikh house and the old father, of some title, was ill. His bed had been put out in the shady side of the court and as he saw us he sent a servant to show us into the drawing-room. The upholstered chairs, big silk cushions, Persian rugs, in abundance, would have made the room quite palatial, had it not been for the twenty-four big brass, iron and carved wood boxes lined around the wall showing wealth rather than beauty. And then the wives came in. Three of them! Such sad, unhappy lives their faces did show! Jealousy and hatred were easily depicted. Only one daughter in the household, no sons—She was married, and oh, the misery of India—her only child is a girl! The old Sardar, sick, not likely to live; and at his death three women were to be left widows, with no son in the family to retain the family glory or to secure salvation for all. Do you wonder that little joy entered that home? But they were glad indeed to have us come for the Psalms and Bible stories made a variety in their dull, dull lives.

As we came out into the alley again, we entered a little board-door. The odor took me back to college day visits to the Maple City soap factory. And so it was, a whole soap manufacturing establishment from the boiling pots to the cutting, marking and wrapping processes, all in one eight by sixteen foot room. Such a clutter, I think I never saw. No order, no system. Three women sat on the floor wrapping soap. Scarcely could we tuck our feet into the tiny space, as we sat down upon the three nice stools given us. A Mohammedan soap maker's family. Not high-caste, without much love, but happier than the first house for they were working. But all was for money and gain. No time to listen much about Christ's love.

The next house was the home of three or four old widows. Sadness, sadness! From there we went to the house of a wealthy lawyer. His wife, a dear little woman of refinement and most gracious sweet manners, as usual, was delighted to see us. She is a type of the more progressive Indian woman, eager for education and interested in all about her. She is often allowed some freedom and attends the special days in the girls' school with much enthusiasm. A Christian really at heart, but held from it by faithfulness to her husband. Her son had just passed his High School examinations and she sent for sweets in his honor. The lad came in, very egotistical, very self-righteous and very anxious to argue and very proud of his rather laughable Ænglish. I was glad that he was a bit afraid of me.

So many of the women we meet are so lovable and gentle and pretty. Little do we know of their heartaches and the blackness that comes from the sin of defilement around them. Oh, how we need to come in humble, faithful intercession to the Father for these dear sisters of India!

Yours in His service for India.

LOIS M. BUCHANAN.

"A STORY WITHOUT ANY ENDING."

GIRLS' INDUSTRIAL HOME, PASRUR.

We have all sorts of people come to us in the Girls' Industrial Home. Sometimes women will come to the missionaries, who say that they want to be Christians. These have to be tested to see if they are sincere, and in the meantime they have to be protected. As our Mission has no converts' or refuge home, some of these are sent to us. We have had some within the past few years who have been baptized and have remained firm, and some who have decided to go back to their old homes. Our girls and teachers take keen interest in these women and girls and teach them while they are with us, and follow them with their prayers when they leave. Just now we are praying for a woman who left us two weeks ago. She was with us only three weeks, but we are sure that she will never forget what she has learned of Christ while here.

She is a Mohammedan and we called her Fatima. This is her story as near as we could make it out from what she told us. Her husband took a new wife and cast her off. She went home to her father, who would not take her in but told her to go to her husband. She knew the Bible woman's daughter, an old school girl, and sometimes went to see her. When cast off, she thought she would become a Christian. Whether she thought she could get into the Bible woman's home or not, we are not sure, but suspected that from what she said. She sold some jewelry and made her way to the city where the lady missionary of that district lived, who brought her to us. At first she seemed to be most keen to learn. She committed the Lord's Prayer, the Commandments and some verses, and attended all the church services very eagerly. Then she became impatient to be baptized, saying that something evil would come on her if she delayed. We told her that we would have to wait until we were sure that she accepted Christ for all time, but that if she really loved Him delay would not matter. Then she seemed to be having a great struggle. The Spirit was striving with her, and her old life was holding her back. One day she told one of the girls that Satan had the upper hand of her and she would have to leave. We persuaded her to stay and urged her to yield to Christ. She said that she would and for several days was quite happy, and then the struggle began again.

Finally, one day when one of our girls was married and all were excited over the wedding, she broke the lock on the back gate and slipped away. We suppose that she sold more of her jewelry to pay her fare home. The teachers and girls who took an interest in her are sure that at some time she will be a Christian. Think of what an insight into the lives of Christians she had in the three weeks she lived among our Christian school girls, and how she will contrast them with the lives of the Mohammedan women about her where she is now!

Yours sincerely,

E. JOSEPHINE MARTIN.

Education is opening Egypt to the preaching of the Gospel in the same measure in which it is weakening the dominion of Islam and of superstition.—*Missionary Review.*

EDITORIAL.

For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

Habakkuk 3: 14.

OCTOBER, THE IN-GATHERING MONTH.

The fruit of the orchards and the soil is now ready for the harvesting—what a wonderful world we live in. There is no monotony in nature. As soon as we begin to weary of the excessive heat, drouth, or rains, nature shifts the screen and we are resting again amid its bountiful comforts. And what do we say in return for all this rare joy? Season follows season and though we live to the full ripe old age, the changes wrought by nature are ever refreshing. Whose world is this and what was the purpose of the Creator in making it? We have not yet seen all that is purposed by the Creator.

"It shall be filled with the knowledge of the glory of God—as the waters cover the sea."

This beautiful month of October has a meaning to the women of the United Presbyterian Church. It is the ingathering of their special offering to be used for just the very thing that the prophet Habakkuk tells of. Nothing else in the entire world could inspire women, young women and children to bring their offering of gratitude to God, other than the hope that their offering will help spread the knowledge of the true God throughout the world.

There is added interest each year to the purpose of the Thank-Offering. This year it reaches a height never before so interesting. We are giving our "Silver Anniversary" gifts to the Lord for His abundant mercies to us as individuals. Many changes have come during these twenty-five years. None so important to us as the opportunity to do greater work for God. The fact that we are alive today, clothed in our right mind, capable of giving homage to God, is sufficient reason why we owe Him special offerings of love.

* * *

The women of the United Presbyterian Church will not fail to appreciate their privileges if they count their manifold blessings.

* * *

Look in the faces of this goodly company of young people in this issue, who by this time are nearing their chosen fields of labor. For a term of years they have offered themselves as your representatives. Can we afford to fail in any duty equally as responsible?

* * *

THE NEXT ISSUE

Of the Women's Missionary Magazine—the November number—will contain the OUTLINED PROGRAM FOR 1913.

PROGRAM FOR 1913.

The Editorial Committee will have on sale the programs for use in societies.

These will be ready for mailing November 15th. Send orders early.

Price per	100	$1.50
" "	50	1.00
" "	25	.75

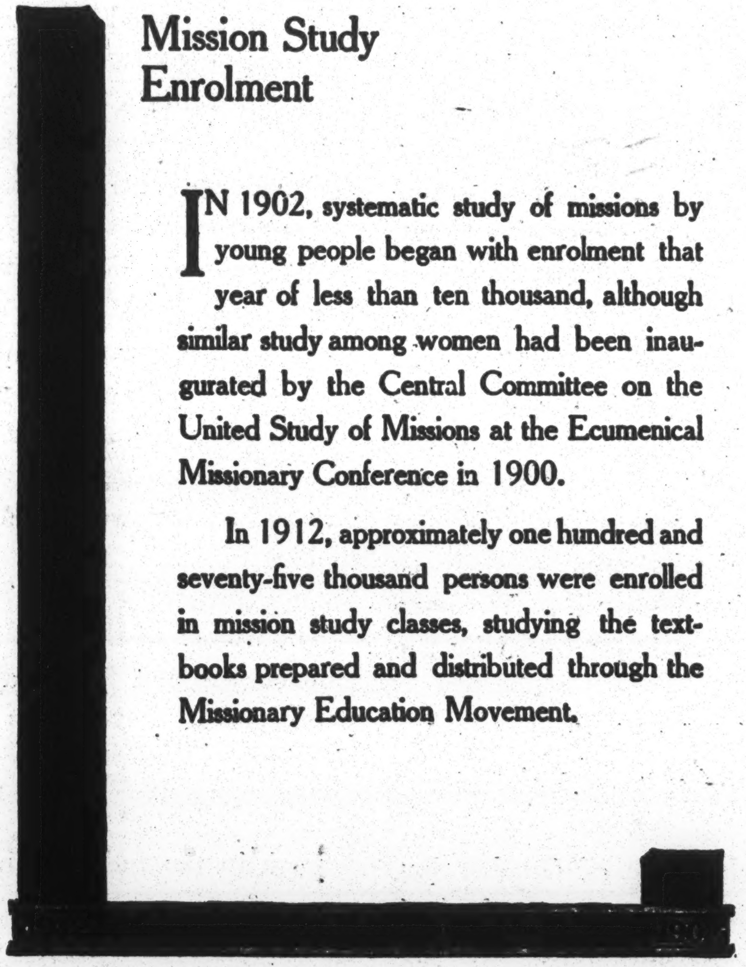
☛ **Do Not Send Postage Stamps.** ☚

Your Society will need them. *Order promptly* of Mrs. S. M. Kelso, Treasurer, Xenia, Ohio.

Read Mrs. White's address in this number and let some one who has not the Magazine read it. Then ask for her subscription.

* * *

Mission study among the young people has made the greatest advance during the past decade. You will be interested in the following:



Mission Study Enrolment

IN 1902, systematic study of missions by young people began with enrolment that year of less than ten thousand, although similar study among women had been inaugurated by the Central Committee on the United Study of Missions at the Ecumenical Missionary Conference in 1900.

In 1912, approximately one hundred and seventy-five thousand persons were enrolled in mission study classes, studying the text-books prepared and distributed through the Missionary Education Movement.

MISSION STUDY TOPICS FOR 1913.

The outlined program for mission study as published in the November issue of the Women's Missionary Magazine, will be furnished in pamphlet form, allowing blank pages for officers and space for leaders.

☛ **Programs will be ready November 15th.**

It will greatly facilitate the preparation of these programs if societies can order at once. Delay is occasioned by late orders. *Order early* and oblige the Editorial Committee.

Price of programs:

100	$1.50
50	1.00
25	.75

Make orders payable to Mrs. S. M. Kelso, Treasurer, Xenia, Ohio.

Omit Postage Stamps.

It is our purpose to give acknowledgment to every society that sent *five* or *more new subscriptions* to the Women's Missionary Magazine, between the dates of April 1st and August 1st, 1912. This was arranged in recognition of the special effort to secure five or more new subscriptions from every congregation in the United Presbyterian Church of North America. Many have exceeded the average number; many have not done anything. If all had done the minimum, we would to-day be circulating *fifteen thousand* Magazines.

Many societies may yet endeavor to place the Women's Missionary Magazine in every home. A united effort and some self-denial would bring this to a possibility. May there continue the cordial support received from the goodly number we are pleased to acknowledge.

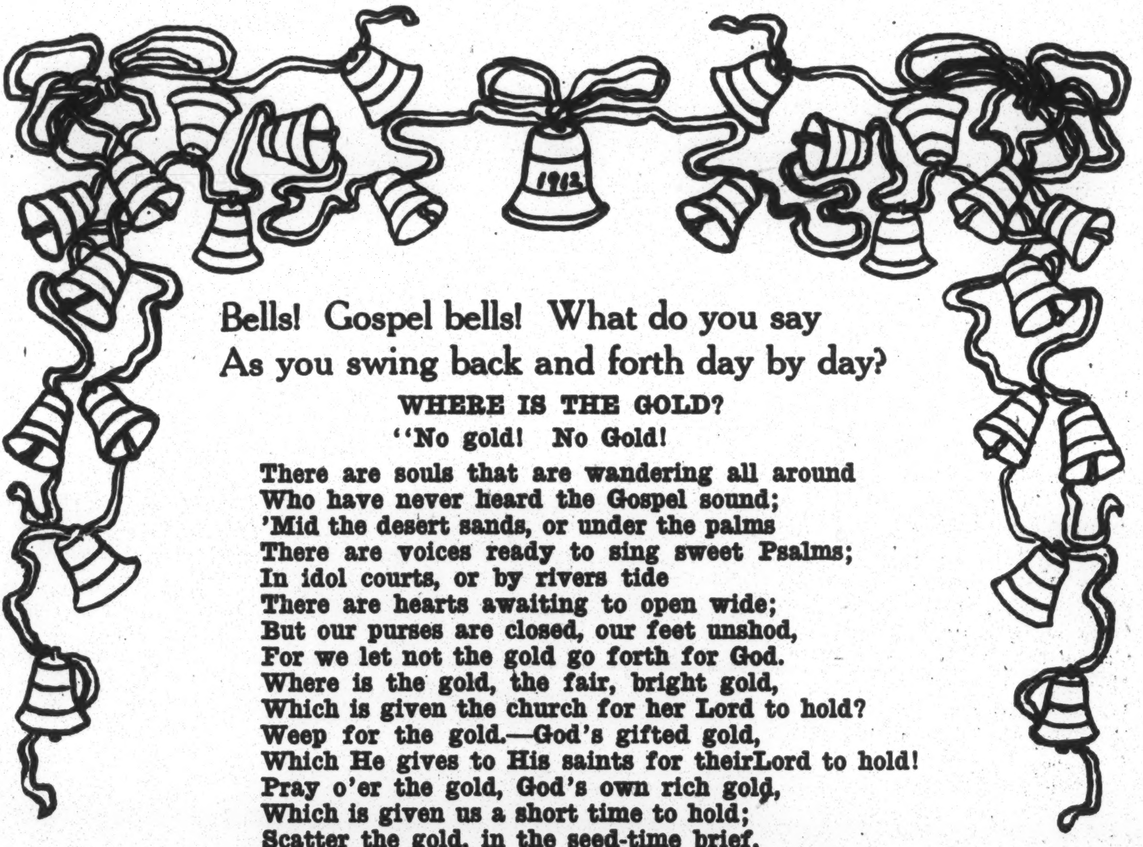
☞*This list will be continued until every society having sent 5 or more new subscriptions for the "shower" is mentioned in these columns.*

Women's Missionary Society unless noted.

Torrington, Wyoming, First Church	8
Montrose, Colorado	5
West Chester, Iowa	5
Milford, Michigan	5
Des Moines, Iowa, First Church	5
Mexico, Pa.	10
Toronto, Ohio	5
Mrs. M. H. S. Jackson, Philadelphia, Pa.	6
Shedd, Oregon, First Church	7
Irvine, Pa., First Church	8
Chetopa, Kansas	7
Venetia, Pa.	5
Pittsburgh, Pa., Sixth Church	55
Los Angeles, Cal.	5
Cleveland, Ohio, Fourth Church	6
Detroit, Mich., Military Ave. Congregation	9
Akron, Ohio, Monroe Church	5
Cedar Rapids, Iowa, First Church	5
Jamestown, Ohio	5
Dayton, Ohio, First Church	13
Fort Morgan, Colorado	6
Tranquility, Ohio	6
Columbus, Ohio, Neil Avenue	10
Carrollton, Ohio, Scroggsfield Congregation	5
North Bend, Nebraska, Congregation	7
Beaver Falls, Pa.	8
Guthrie, Oklahoma	5
Atlanta, Georgia (Every woman in this congregation takes the Magazine.)	6
Cincinnati, Ohio, First Church	6
Saltzburg, Pa.	7
New Lebanon, Ohio	5
Washington, D. C., First Church	5
Winterset, Iowa	5
Carnahan Creek, Kansas, Congregation	5
Uniontown, Ohio, Congregation	7
Media, Ill.	17
Sebring, Ohio	5
Allegheny, Pa., First Church	25
San Jose, Cal.	5
Rock Island, Ill.	7
Perth, Kans., Chicaskin Congregation	5
Sidney, Ohio	5
Crafton, Pa.	5
San Diego, Cal.	6
Canonsburg, Pa., Young Women	6
Swissvale, Pa.	5
Wilkinsburg, Pa., First Church	5
Albia, Iowa	5
Aurora, Ill.	10
Cambridge, Ohio, First Church	5
Cambridge, Ohio, First Ch., Young Women	6
Woodville, Pa.	10
Coin, Iowa	5
Carlisle, Iowa	5
Newton, Iowa	7
Springfield, Mo.	5
Unity, Allegheny County, Pa.	5
Jamestown, Kansas	5
Pittsburgh, Pa., N. S., Fourth Church	6
Carnegie, Pa., First Church, Young Women	5
Mt. Ayr, Iowa	5
Sparland, Ill.	6
San Antonio, Texas (New Congregation)	8
Monmouth, Ill., Ninth Ave. Congregation	5
Gary, Ind., East Side Congregation	5
Brookville, Pa.	8
Eskridge, Kansas	6
Buffalo, N. Y., First Church	5
Clearfield, Iowa	5
Buffalo, N. Y., Second Church	7
Mount Vernon, Wash.	6
Xenia, Ohio, First Church	16
Philadelphia, Pa., Dales Memorial	5
Omaha, Nebraska, First Church	7
Tarentum, Pa.	7
St. Joseph, Mo.	5
Wilmington, Del., First Church	5
Wellsville, Ohio, First Church	5
Rushville, Ind.	5
Beaver, Pa., First Church	7
Economy, Pa.	9
Fairview, Ohio	5
Monmouth, Ill., First Church	7
Argyle, N. Y.	6
Cranesville, N. Y.	6
Leetsdale, Pa.	8
St. Clairsville, O.	21
New Castle, Pa.	5
Andes, N. Y.	5
Grove City, Pa.	7
West Middlesex, Pa.	5
Superior, Nebraska	6
Keota, Iowa	6
Kirkwood, Ill.	5
Waterloo, Iowa	5
Pinckneyville, Ill.	6
Mrs. Mary E. McQuiston, Fowler, Cal.	5
Ainsworth, Iowa	5
Mansfield, Ohio	5
Columbus, Ohio, First Church	12
Salem, N. Y., Congregation	5
Garner, Iowa	9

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER
15 Marshall Ave., North Side, Pittsburgh, Pa.
Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.



Bells! Gospel bells! What do you say
As you swing back and forth day by day?

WHERE IS THE GOLD?

"No gold! No Gold!
There are souls that are wandering all around
Who have never heard the Gospel sound;
'Mid the desert sands, or under the palms
There are voices ready to sing sweet Psalms;
In idol courts, or by rivers tide
There are hearts awaiting to open wide;
But our purses are closed, our feet unshod,
For we let not the gold go forth for God.
Where is the gold, the fair, bright gold,
Which is given the church for her Lord to hold?
Weep for the gold.—God's gifted gold,
Which He gives to His saints for theirLord to hold!
Pray o'er the gold, God's own rich gold,
Which is given us a short time to hold;
Scatter the gold, in the seed-time brief,
For the glory cometh with the harvest sheaf."

MESSAGES.

In the month of August, Uncle Sam's messengers were entrusted with important letters to all Women's, Young Women's and Juniors' Societies.

To whom were they addressed?

To the Presidents whose names are given in the annual statistical report.

Each letter enclosed a list of supplies with order blank and samples of the new Responsive Services.

The object in sending these out was to stimulate societies to plan well for their annual "Ingathering" Services.

Reader, if your society failed to receive copies of above, order same at once from 905 Publication Building, Ninth Street, Pittsburgh.

The list of forty-seven Women's and seventeen Young Women's Societies which gained recognition on the Honor Roll in 1911 by doubling their offerings of the previous year, and the thirty Junior Societies on the Honor Roll for having given an average of $1.00 per member, should "stir up the pure minds" of other societies to follow their generous example.

The ninety-five Women's, twenty-nine Young Women's and the fifty Junior Societies of whom honorable mention was made for having come near being on the Honor Roll, can with but little effort, reach the goal this year.

When all Life Membership fees and special gifts designated for 1912 Thank-Offering can be reported in with the regular box offerings in this Anniversary year, surely all societies will make large increase before January 1, 1913, and the large majority will gain recognition on the Honor Roll. All Magazine readers should turn to page 401 of June Magazine and re-read carefully the instructions given in the article, "Keep in Mind."

"THINK ON THESE THINGS."

"No missionary policy is automatic."

"Flesh and blood must be back of it to make it effective."

"It must be a definite somebody to push plans, and not an indefinite anybody."

Responsibility in carrying on the Thank-Offering work should be given to those who will take the time, have the willingness and the efficiency to devise such plans as can be most successfully carried out in their own congregation.

"Persons who are easily discouraged, whose enthusiasm boils over only at set times, like a geyser whose brilliancy flashes like a meteor, are interesting"—but are useless on a Thank-Offering Committee.

Qualifications for a successful committee are: intelligence, interest, tactfulness, perseverance, generosity, originality, leadership, consecration.

Question:—Why is it so necessary to be careful in appointing a Thank-Offering Committee in every congregation?

Answer: — Because the support of every department of work under the care of the Women's General Missionary Society is dependent to a large extent upon the securing of liberal Thank-Offerings.

Because of the training that giving of gifts of gratitude is to God's people.

Because with such sacrifices God is well pleased. Hebrews 13:16.

WHAT DO YOU THINK?

In studying the three Thank-Offering columns of the statistical reports of societies for the year ending April 15, 1912, we find the following:

Number of Societies reporting having given Thank-Offerings	1249
Number not reporting	306

Of this number 218 are Young Women's and Junior Societies, but they are 218 too many.

Of the 811 Women's Societies, 723 report Offerings. Only 88 report not having given—but—but—*they are just 88 too many.*

In twenty Presbyterials every Senior Society gave; in twenty-two, all gave but one each; in seven, all gave but two in each. In eleven Presbyterials every society gave an Offering; in ten all gave but one in each; in nine all gave but two in each.

This is a commendable record but in this 25th Anniversary Year, 1912, surely every society will want to have some part in the birth-day gift to be given at Washington, Pa. in May, 1913.

All that is necessary to reach this high standard is to *pray* to God for guidance —*plan* to reach every woman on the church roll with a kind request to contribute, and *push* until success crowns your efforts. The success in some congregations in the past few months in securing Life Membership fees has proven that many are glad to be solicited for $25.00 for Seniors and $10.00 for Juniors.

In several instances where husbands, sons and brothers have paid the fees, they have thanked those who suggested such beautiful gifts to the Lord's cause in the name of their loved ones.

In one congregation there are ten new Thank-Offering Senior Life Members with the prospect in the near future of several Juniors. In the same congregation the women have paid over $1600 as special Offerings, and when the "Ingathing Day" comes the boxes will contain none the less because of the liberal special gifts.

Other congregations have enrolled seven, five and three new Life Members. What of those that have not enrolled even the small number—one each—asked for at the beginning of January, 1912.

Can we not make this year, 1912, a "record breaking" year and have at least one new Life Member in every congregation? Let our slogan be, *"We can if we will, and we WILL!"*

"Work for I am with you, saith the Lord."

SILVER ANNIVERSARY SEALS.

Make good use of these pretty blue seals during the remaining months of this Anniversary Year. Thousands have been sold to workers in all parts of the church. They serve to advertise the Special Thank-Offering so well that in order to help societies to beautify their invitations to the fall "Ingatherings," and to aid the Presbyterial Thank-Offering Secretaries to emphasize their messages to societies regarding the filling in of their annual report blanks, the seals will be sold at 25c per hundred or 15c per fifty, at 905 Publication Building, Ninth Street, Pittsburgh, Pa.

Send in orders promptly before the supply is exhausted.

IMPORTANT NOTICE.
TO SOCIETIES.

Plan to have your regular Thank-Offerings through the boxes, the membership fees and special gifts in the hands of your Presbyterial Treasurers before the middle of December in order to give them time to forward same to Mrs. J. B. Hill, Treasurer of the Women's General Missionary Society, before the close of the year. Mrs. Hill's books close for the 1912 Thank-Offering, January 1, 1913.

THE OCTOBER LIST OF LIFE MEMBERS OF THE WOMEN'S GENERAL MISSIONARY SOCIETY, FOR THE SILVER ANNIVERSARY THANK-OFFERING
1912.

Senior Life Members.
$25.00 Each

Miss Jane Ekin Shaw, First Church, N. S., Pittsburgh, Pa.; by a friend.

Mrs. C. L. Graham, Ewing, Neb.

Mrs. Adalene Cavitt, R. D. 1, Steubenville, Ohio.

Mrs. Jeannie Brownlee Maguire, Youngstown, Ohio.

Mrs. Carrie Henry, Indianola, Iowa.

Mrs. M. D. Fritz, Butler, Pa.

Miss Minnie E. Beatty, Butler, Pa.

PERSONAL NOTES.

Miss Emma Dean Anderson of India, and Miss Anna Y. Thompson of Egypt, whose names were given in the August Magazine were made Life Members by Mrs. Thomas Jamison of First Church, N. S., Pittsburgh, Pa.

Two names of members of the Mt. Lebanon, Pa. congregation were included in August list. Interesting personal notes have since been received which we gladly append:

Miss Margaret Gilfillan is a member of a family that have been leaders in this church from its beginning and who is a friend of every good work.

Mrs. Charles Martin is one whose stability and faithfulness in the Women's Society in an inspiration to all its members.

Mrs. Graham was made a Life Member by the Women's and Young Women's Societies of Summerset, Iowa, in gratitude for the help she had given them while her husband was their pastor.

The Women's Society of Robinson Run Congregation have added the name of Mrs. Cavitt, mother of their pastor, to their long roll of 1912 Life Members as an expression of their high regards for her.

Mrs. Maguire is one of the active workers in the Young People's Missionary Society of Second Youngstown, Ohio.

Mrs. Henry, who is afflicted with blindness, has the joy of knowing that her son and the Women's Missionary Society of Indianola, Iowa have added her worthy name to the Life Membership roll.

Mrs. Fritz is a member of the Women's Missionary Society of First Church, Butler, Pa., which has expressed its deep interest in Miss Beatty, one of the new missionaries who sailed for India on September 11th, by making her a Life Member of the Women's General Missionary Society.

There are nine other young women in the list of new missionaries who sailed for the foreign fields in September. No doubt, each one would appreciate the honor and privilege of being made a Life Member.

Who will follow the good example of Butler Society? Let us hear from others soon, and the portfolios of pictures and pretty new Life Membership certificates will fly away to India and Egypt and the Sudan, carrying sunshine with them. Remember also, the older workers in the field and give to them the joy that comes from knowing that their names will all through the years be enrolled as members of the organization that supports them in their work.

Don't forget the dear faithful co-workers in the home land.

Can't we make all who are missionaries under the Women's Board Life Members?

Oh! Let us try it! ! !

Let us pray for it, plan for it, push for it, and thus help to raise the $50,000 needed for the Girls' Boarding School in Tanta, Egypt, as well as giving happiness and joy to our missionaries.

Junior Life Members.

$10.00 Each for 1912 Thank-Offering.

Theodore, David and James Littell, sons of the pastor of Venice, Pa. Congregation. David and James, by special gifts from the Women's Missionary Society; and Theodore by the Junior Society which was organized by the mother who lately passed to her rich reward.

Martin Daniel, Phillips, Ellen Isabella Phillips, and Andrey Eldena Phillips, of Junior Society, McDonald, Pa.

Edith Lucille McBane; by the Juniors and friends of Shenango, Pa. Congregation.

John Harvey Stewart; by his grandmother, Mrs. J. H. Stewart, Indiana, Pa.

James Arthur Blanchard, East Greenwich, N. Y.; by his grandmother, Mrs. J. A. McManis.

Helen Cruikshank Maxwell, Mary Telford Maxwell, East Greenwich, N. Y.; by their father, Charles M. Maxwell.

Violet Duff, Pittsburgh, Pa.

Helen Johnson, Mary Johnson, Effie Miner, Fay Miner, Madeline Richardson, Lois Irwin, Clayer Bogle, all of Long Beach, California. These seven Juniors largely earned the $70.00 that made them Life Members. Can any other society excel this?

Alice Mary Beatty, Salem, N. Y.

PERSONAL NOTES.

Mrs. John A. Wilson, late editor of the Junior Magazine, sent forth in the April Number of the Magazine a "Rally Cry" for "The Five Hundred Procession" of Junior Life Members for the 1912 Silver Anniversary Thank-Offering. Her heart's desire was to have this number of Juniors contribute the necessary fee of ten dollars to aid in building the greatly needed Girls' Boarding School at Tanta, Egypt.

Her desire could be easily carried out in the three remaining months of the Anniversary Year, 1912, if every Junior Society will strive to secure at least one Life Member.

Shall we not thus honor the dear editor who consecrated her time and strength to the last hour in the interest of the children of the church? Parents and friends of the Juniors! Will you not come up *quickly* to the help of the Juniors and make this "Five Hundred Procession" complete before January 1, 1913.

NOTE—It is important that all names added to the Thank-Offering Life Membership list should be sent to Mrs. M. C. Porter as soon at the money is paid into the treasury of the societies, in order that the picture portfolios may be sent out promptly.

It is not enough to simply notify the treasurer, Mrs. J. B. Hill. She sends out the Life Membership certificates, but NOT the portfolios.

Also, in each case, please state by whom the person was made a Life Member.

Sarah Foster Hanna Memorial Fund

For Girls in Egypt and India.

Few are the monuments of marble or granite that have been erected to the noble women of earth; and of how little consequence is such a fact, for if the work done by woman is for the uplift of humanity, the lives of those who have been benefitted speak more effectively than graven stone. "To live in hearts we leave behind is not to die," thus, the one whose pictured face we see at the top of this page is in a very real sense living through the lives of those who are carrying forward the work to which she so earnestly devoted her time, her talents, her all. There are many working to-day for the Master, because of the impulse they received from Mrs. Hanna's consecrated life.

After years of preparation, and some years spent in teaching, Mrs. Hanna was called to be the Principal of the Washington, Pa., Seminary. Here she entered upon her work with great enthusiasm. Much might be said of her as an educator, but it is her missionary zeal we wish to consider at this time.

Her interest in Missions was manifest to every one who came under her influence. She heard her Savior's command to preach the Gospel to all nations, and she made every effort within her power to obey.

The cause of Missions was ever the subject nearest to her heart, and the one upon which she was most ready to speak. This spirit and her strong faith and trust in her Heavenly Father are traits of her character that made the deepest impression upon many of her pupils. Being deeply interested in Christian education for women, she felt that some organized effort should be made to arouse the women of our Church to their responsibility and privilege. For years she prayed and planned and in May, 1875, she went before the General Assembly, and asked that the organization of Women's Missionary Societies be urged upon congregations, and that Societies be organized into Presbyterials.

This was approved by the General Assembly, and five women were appointed to assist in organizing both congregational and presbyterial societies. In six months there were seventy societies, and in 1877, there were two Presbyterials. The number steadily increased, and in 1881, the congregational societies numbered two hundred and fifty-one, with eleven Presbyterials.

In 1883 all were united into one general organization, and in 1884 this was made permanent, and was given the name that had been suggested by Mrs. Hanna nine years before, "Women's General Missionary Society." The work went on developing, there was next the Women's Board, and then the Magazine, and this was the order, writes Miss Pressly, that was planned by Mrs. Hanna in the meetings in her home, with the four whom she associated with in her work,—Miss Pressly, the only one now living, Miss Mildred Bell, Miss Belle Frazier, and Mrs. W. H. McMillan.

We, the women of the United Presbyterian Church, certainly owe to Mrs. Hanna a debt, which we can never pay, except as we do the work which she taught so well how to do, both by precept and example, and how can we better express our gratitude, for what she was enabled, by the blessing of our Heavenly Father, to do for us, than by giving liberally and cheerfully the means to take to our sisters across the seas a knowledge of their blessed Redeemer, that souls may be saved, and His Name glorified.

☞Please send contributions to build the schools for girls, in India and Egypt in memory of Mrs. Hanna, to Mrs. M. R. Barr, 266 East Bean Street, Washington, Pa.

MONTHLY REPORT OF

WOMEN'S BOARD OF MISSIONS.

July 16, 1912.—The regular meeting of the Board met in the Board Room at ten o'clock, Miss Brown conducting devotional exercises. Mrs. Sands, Mrs. Wilson, and Miss Brown led in prayer.

Miss Anna Wilson has contributed money for the erection of a cottage at Sangla Hill, India.

The farewell reception for our outgoing missionaries will be held in the First Church, Pittsburgh, on September 2, 1912.

The treasurer reported: Receipts to July 16, $6,129.05; disbursements to July 16, $9,112.39.

There were eight new Life Members and one Junior Life Member added to the roll.

The first contribution amounting to seven dollars was received for the Sarah Hanna Memorial Fund.

Miss Clark and Miss Little were appointed by the Women's Board to take charge of the money for the Sarah Hanna Memorial.

Miss Ruth Work has been made a Life Member by the Young Women's Society of Fort Morgan, Colorado.

Parsonage Secretary reports that the Second Church of Topeka, Kansas, has paid the last payment of their loan.

Mrs. M. S. Craig of Cambridge, Ohio donated an organ to Townsville Mission.

The Freedmen's Secretary was authorized to raise $1,500 over and above the regular gifts, for an addition to the building at Camden, Ala.

The Missionary Society of the First Church, N. S., Pittsburgh, has pledged the sum necessary to build and furnish a cottage at Sangla Hill, India.

July 23, 1912.—The Executive Meeting was opened with prayer by Mrs. Sands.

Miss Elsie Elizabeth Grove was elected a missionary.

Miss Alda Atchison was introduced and brought love and greetings from all the workers in Egypt.

Our outgoing missionaries sail September the seventh to Egypt, September the eleventh to India.

August 6, 1912.—A special meeting of the Board was held at the call of the President.

A letter was received from Miss Carrie Buchanan of Egypt saying that she had been transfered from Luxor Girls' School to Cairo College and that Miss Ferrier is to be located in Luxor Girls' School.

MRS. JNO. S. CRAWFORD,
Recording Secretary.

Treasurer's Report for the month of July„ 1912.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Church Exten. and Parsonage	Ministerial Relief	Payment on Parsonage Lns.	Young Women's Special	Senior Life Membership	Returned on Loan Invstmts	Contingent Fund	Women's Ass'n Work			Temperance	Miscellaneous	TOTAL
														Orphans' Home	Home for Aged People	Columbia Hospital			
Allegheny	262.00	75.00	158.00		310.00	7.00	5.00	5.00									5.00	7.00	834.00
Argyle						40.00													40.00
Arkansas Valley	3.00	38.00	3.00		4.00	5.00													53.00
Boston	26.00		7.00		5.00	33.00													71.00
Butler	31.00	86.00	10.00			8.00													135.00
Cedar Rapids		76.00		10.00									5.00						91.00
Cleveland	30.00	180.00	53.00	16.00	27.00	2.00	53.00	24.00					5.00	1.00	1.00	1.00	8.00		401.00
Delaware	5.00	40.50	5.00		4.00														54.50
Des Moines						1.00													1.00
Detroit	35.00		9.00		5.00		5.00	4.00		5.							4.00		67.00
Frankfort	16.00		13.00	3.00		5.00													37.00
Iowa North-western	5.00				5.00												3.00		13.00
Kiskiminetas	10.00	30.00																	40.00
LeClaire		49.00																50.00	99.00
Los Angeles	39.00		65.00	6.00	52.00			14.00		9.00									185.00
Monmouth	13.00	30.00	7.00		5.00					34.00							2.00		91.00
Monongahela	120.00	438.00	195.00	21.00	427.00					60.00				2.00	5.00				1268.00
Muskingum	21.00	118.00	10.00		15.00	6.00	10.00												180.00
New Jersey	15.00									10.00									25.00
Ohio, First	9.00	125.00	45.00					5.00		5.00									189.00
Pittsburgh	26.00	5.00																	31.00
Puget Sound	25.00	40.00	9.00			3.00	13.00												90.00
Steubenville	17.00	20.00	5.00		11.00														53.00
Westmoreland	66.00	87.00	37.00		19.00					5.00									214.00
Conemaugh Y. P. C. U.		228.00																	228.00
Miss Anna M. Milligan		300.00																	300.00
Mr. and Mrs. Geo. M. Paden		50.00																	50.00
S. S., 10th Ch, Philadelphia		125.00																	125.00
Interest and Rebate	878.50		177.50		15.00						139.00		774.42					11.73	1996.15
Refunds	34.46																		34.46
Miss M. A. Bell		24.00																	24.00
Mrs. Margaret McClure																		1000.00	1000.00
Miss Fanny H. Williams																		7.00	7.00
Parsonage Repayments									1414.78										1414.78
Repayments on Loans												100.00							100.00
Items of Cents													1.77						1.77
TOTAL	1686.96	2164.50	808.50	56.00	904.00	110.00	86.00	52.00	1414.78	128.00	139.00	100.00	786.19	3.00	6.00	1.00	22.00	1075.73	9543.66

Junior Magazine Reserve Fund, $14.00. Bequest for Home Missions by Mrs. Maggie Wilson of LeClaire, Iowa, $50.00.

RETURNED ON LOAN INVESTMENTS: Salineville, $50.00; Benha Girls' School, (Egypt,) $50.00.

PARSONAGE REPAYMENTS: Harvard Heights, Los Angeles, Cal., $69.38; Forest Ave., Bellevue, Pa., $83.25; Central Falls, R. I., $69.38; West Allis, Wis., $50.00; Pitcairn, Pa., $50.00; Bristol, Colo., $44.40; Manhattan, Kans., $52.73; Guthrie, Okla., $55.50; Kansas City, Mo., $37.00; Prosser, Wash., $44.40; Second, Topeka, Kans., $47.00; Rock Island, Ill., $69.38; Elmwood, Des Moines, Ia., $97.12; Hutchinson, Kans., $47.18; Conway, Pa., $83.25; Spirit Lake, Idaho, $55.80; Chester, W. Va., $70.25; Eighth, Chicago, Ill., $70.50; Boynton, Okla., $68.00; Roosevelt, Okla., $16.65; Brinton Ave., Braddock, Pa., $55.50; Gary, Ind., $58.78; North, Allegheny, Pa., $77.70; First, Indianapolis, Ind., $41.63.

MRS. J. B. HILL, Treasurer, 5630 Bartlett Street., Pittsburgh, Pa.

GLIMPSES OF LIFE IN INDIA.

The Indian in Heathenism---The Indian Enlightened by the Gospel.

EXPLANATION OF GROUP ON OTHER SIDE.

1. Coolie Carrying Firewood to the Missionaries.

2. A Holy Man.

3. A Hindu Priest Taking the Ashes of His Parents Many Hundreds of Miles to the Ganges.

4. Women and Girls of Kulu Valley.

5. Miss Belle Hamilton, Teaching a Class of women and children at Her Own Mission Home.

6. A Coolie Carrying the Luggage of the Missionaries up the Mountains.

7. A Hoordah Party Partaking of the New Corn in the Field. Scene at Pundati Ramabai's Hindu Widow Home, Mukti, India.

8. Ramabai's Famine Rescued Babies. Pundati Ramabai in the Center Holding one of the Orphaned Babes.

9. The Missionaries use Charcoal for Cooking. Wood is bought by the 40 Pounds. A Coolie Loaded with Charcoal.

10. The Borrowed Baby. This adoration is not all assumed for the picture. The little girl was so overcome with awe when allowed to hold this huge doll in her very own arms, that she could hardly keep from dropping it. We often pray that God may yet bring her into the fold, together with her parents that she may escape what otherwise lies before her in the life of a Mohammedan woman.

11. Two Lepers by the Wayside, Begging.

12. A Typical Court-yard on the Plains in India.

13. How the Missionaries Complete Their Journey to the Hills. Carried by the Coolies up the Mountains, an Ascent of Several Thousand Feet.

14. A View Showing One of the Many Beautiful Mountain Roads Traversed by the Missionaries on Their Trips.

15. Bringing Milk to the Missionaries.

16. An Elephant Carriage. A Familiar Sight in Indian, in Some of the Provinces Ruled by Native Kings.

17. A Mode of Travel often used in India.

18. Mode of Travel in India. Ekka Drawn by a Horse.

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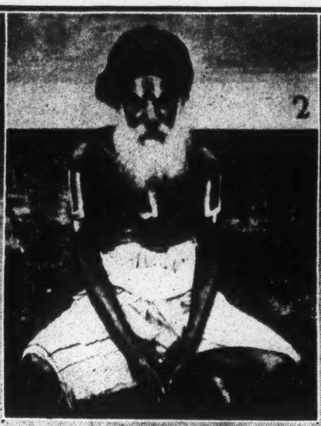

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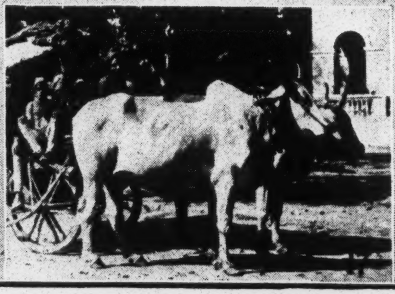

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SCENES IN INDIA.

(For Explanation See Other Side.)